

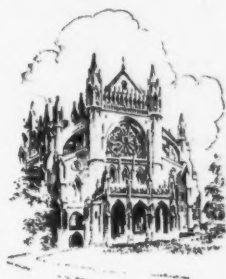
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# Cathedral Age

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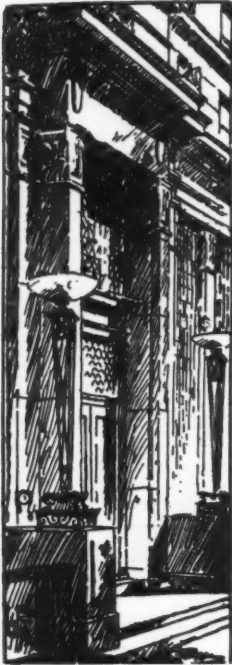


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# THE Cathedral Age

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## Editor

ELIZABETH S. THOMPSON

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# President Congratulates Cathedral On Occasion of 50th Anniversary

*'This Nation Under God' Is Theme of Bishop Dun's Inauguration Sunday Sermon*

A message of congratulation and an expression of hope for successful completion of the fifty year old Washington Cathedral was sent to the Bishop of Washington by President Eisenhower and read at evensong on Inauguration Sunday, January 20, to a large congregation which included members of the first of four national leaders' conferences being held at the Cathedral to mark the Fiftieth Anniversary Year.

Dean Sayre read the message, which was addressed to "The members and friends of Washington Cathedral joined in celebration of their fiftieth anniversary year," and continued, "I send greetings.

"For half a century this splendid symbol of faith and service has been rising on Mount Saint Alban, overlooking the Nation's Capital. Set up on a hill, this great cathedral proclaims for all to see that the highest loyalty of man is to his God and his neighbor.

"Congratulations for the spirit and sacrifice which are uniting to build the cathedral in the Washington community. Best wishes for a successful completion to your labors and hopes."

In his sermon which he titled with Lincoln's words "This Nation Under God," Bishop Dun condemned self praise, particularly as practiced by this nation, many of whose spokesmen, he declared, seem to feel that "we must repeatedly announce our virtue to the world and to ourselves," adding that "it is well known that other people grow somewhat weary of this."

Declaring that his criticism applied to "spokesmen of whatever party," Bishop Dun said, "There seems to be something in our tradition that calls upon our spokesmen to adopt a very lofty moral tone even when we are quite obviously, and perhaps rightly, guided by what we take to be our own best interests." The Bishop did not limit his condemnation of national self-righteousness to this country. He noted that "our Russian fellow men, who might seem to have a philosophy that would free them from moral considerations, have a way of being fanatically self-righteous in their international pronouncements."

The Bishop pointed out that self-righteousness is only one expression of nationalism and declared that nationalism can become "a terrible power of evil" if the patriotism which inspires it is not expressed as loyalty to God, as well as to the nation. The answer, he continued, is in the Bible which teaches that the "truest virtue is un-self conscious, and that virtue is most likely to shine when unannounced.

"When the President and Vice President place their hands on the Bible for their oath taking," Bishop Dun said, "They call God to witness their promise to serve us faithfully under law and under God."

The Rev. Dr. Eugene Carson Blake, president of the National Council of Churches of Christ and Stated Clerk of the Presbyterian Church in the United States, preached at the Cathedral in the morning at the special Inaugural Sunday service. Dr. Blake was one of the leaders of the Conference on "National Interest and International Responsibility—Our Christian Concern," held for thirty-three national leaders at the Cathedral January 18-21 to mark the opening of the Fiftieth Anniversary Year.

## Special Prayers

In special prayers offered by Dean Sayre at the morning service he bid the congregation to pray "this day for the President and Vice President of the United States of America, as well for the Senate and House of Representatives in Congress assembled to whom is given the authority of government at home and aboard, for all who serve in the armed forces of our country.

"Ye shall pray as well for all citizens of this nation who by humble acts witness to the freedom which has been given us.

"We bid your prayers to thanksgiving for this good land and its heritage, beseeching thee that we may dedicate ourselves and this heritage to the work and will of God.

"We bid your prayers that God may forgive our shortcomings and our pride, and guide us as a nation



in the paths of righteousness and justice among men.

"Ye shall pray that we may see ourselves not alone as citizens of this country but as citizens of the whole earth seeking that fellowship of nations wherein all men may live in unity and peace.

"Ye shall also pray that we may defend freedom, raise up the downtrodden, supply the needy, and welcome the homeless."

The following prayer was offered at the service:

"O Lord our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon the earth; Most heartily we beseech thee, with thy favour to behold and bless thy servant, the President, and all in authority, executive, legislative, and judicial, in the United States; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will and walk in thy way. Endue them plentifully with heavenly gifts; grant them in health and prosperity long to live, and finally, after this life, to attain everlasting joy and felicity.

"Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection and incline the hearts of its citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another; and that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with charity, humility, and a pacific temper of mind, which were the characteristics of the divine Author of our blessed religion, and without an humble imitation of whose example we can never hope to be a happy nation. Grant our supplication we beseech thee through the same Jesus Christ our Lord."

#### Bishop's Sermon

As the title and theme of my sermon I take that familiar phrase from Abra-

ham Lincoln's Gettysburg Address—"This Nation under God."

Today our thoughts turn inevitably and rightly to our nation. In this Cathedral we are called to see everything, including our nation, under God; and to strive in our hearts and minds to keep our nation under God.

This morning our President and Vice President took their oaths of office privately. Tomorrow they will renew them publicly. And as witnesses of these oaths by television and radio the whole people of this land will know again that we are one people among the nations of the earth; our lives and fortunes locked together. With pomp and music we shall parade the symbols of our power as a nation, including the terrible instruments of destruction we have fashioned to guard our common life. Alaska, hoping for statehood, will know itself bound up in one bundle of life with Florida; Maine with Texas; Oregon with Massachusetts. What happens here in these days reverberates and will reverberate across the Alleghenies, across the great plains, over the towering Rockies, to Hollywood and Seattle, to the Gulf of Mexico and the Canadian border, in remote ranch houses, in snow bound New England farms, in crowded



Photo by the Mains

*The Rev. Dr. Eugene Carson Blake, president of the National Council of Churches, preaches at the first 50th Anniversary Conference Service on Inauguration Sunday.*

## *The Cathedral Age*

tenements, in Negro shacks. These two men chosen by the consent of the governed take their oaths on behalf of us all.

In accordance with our treasured folkways they place their hands on a Bible as they take their oaths. They do not simply make a covenant with the whole people of this land to serve us faithfully under law. They call God to witness. They make a covenant with Him to serve this nation under God.

When we open that Book which speaks to us of God and in which our people so widely acknowledge that God speaks to us, we find the nation. There the nation is recognized as a part of God's good creation. He has made us of many kindreds and tongues. He has made of one blood all nations of men to dwell on the face of the whole earth.

But we do not need to open the Bible to find the nation. We need only to look back into history and out upon the world around us. A nation is an ongoing community of men bound together in the course of years by sharing a common homeland, by many ties of kinship, by languages and ways of life; even more by shared memories and shared hopes. Washington and Lincoln, the Mayflower and Valley Forge, the long trek across the plains and over the western mountains, Pearl Harbor and the raising of our flag at Iwo Jima, belong to us as they can never belong to any other people. And from the beginning our nation has been beckoned on by a great hope which has been called the American dream.

### **Good Patriotism**

Nor do we need to open the Bible to find that powerful sentiment that we call patriotism. Patriotism is the love a people have for their own life as a people, for their own home-land and their ways, their own past, their own heroes, their own hopes for their common future. Most of us find it easy to think that our sense of nationality and our patriotism are good. And they are good. But plainly if they are good for us they are good for others, too. So we are faced with the contending nationalities and the rival patriotism of our world.

And we are faced with something even more disconcerting. It is just the good things, humanly speaking, that can become the worst. Just because a nation means so much to those who are a part of it and just because patriotism can release the energies of men so powerfully and call out such devotion, the nation and patriotism can become terrible powers of evil. What we call rabid nationalism—and can see more readily in others than in ourselves—is the perversion of patriotism. It

is the nation, claiming to be not only a true object of loyalty and affection, but the highest object of loyalty and love. It is the idolatry of putting the nation in the place that belongs to God.

When we open that Book on which our chiefs of state take their oaths of office we find the nation; but always under God. He is Lord of lords and King of kings. He shall judge among the nations. The nations and kingdoms that will not serve Him shall perish. The gods of the nations—what they set up as their objects of final trust and devotion—are idols. "Behold the nations are as a drop of the bucket. All nations before Him are as nothing." Which does not mean that God thinks nothing of nations or cares nothing for nations. It means that their glory besides His is nothing and that their pride and pretention carry no weight in His judgments. There are commandments which tower above all the laws of men. "The Lord our God is one Lord." Thou shalt give thy highest devotion to Him and put thy final trust in Him. Thou shalt not give thy highest devotion to Mammon in thy economic life, and put thy final trust in naked power in international life and limit the God of love to the dear little realms of family and friendship. And the second is like unto it—"Thou shalt care as much for thy neighbor as for thyself. For those who receive those commandments the nation is under God. To receive these commandments is to know that our own nation is one of many nations standing together under the judgment of God and the love of God.

The first call that comes to us here today is to place ourselves and our nation as it is in our hearts and is found in us under God.

### **Beyond Self**

What can that do for us and for our nation that greatly needs to be done?

It can lift us out of our self-centeredness. To see our nation under God is to be kept mindful that what happens to those other peoples—strong or weak, friendly to us or hostile or aggravatingly neutral—is as important to God as what happens to us. To care with God for what happens to those other peoples—to the people of Egypt or Israel or China or India or Algeria or England or the Gold Coast—is to be helped a little to see things as they look to them where they are, and not simply as they look to us where we are.

That can bring wisdom. And how desperately we need wisdom. For we can never really understand those for whom we do not care.

*(Continued on page 35)*

# Government, Church Leaders Advocate Spiritual Basis for Foreign Aid

THE first conference of Washington Cathedral's Fiftieth Anniversary Year brought church and government representatives together for discussion of these questions: How do we define "the national interest?" What moral power does the church have in the nation and in the world? How can the nation test its policies by Christian principles? How can the nation avoid self-righteousness and cynicism in its international responsibility? Often these questions are debated in the halls of government or conferences of churchmen.

On Inauguration week-end the Cathedral was host at the College of Preachers to twenty-five leaders in church and state who came together for a conference on "The National Interest and International Responsibility—Our Christian Concern." The Cathedral Chapter welcomed the participants at tea on Friday, January 18, and Bishop Dun, as chairman, called the first session together that evening.

No listing of conference sessions or attempt to summarize each session could possibly reflect the value and significance of the gathering. This conference sought, as later ones will, to bring together men and women who represent both church and state so that they may share their mutual concerns. Yet in a very real sense the conference members came together not representing church or state, but as men who are both responsible citizens and responsive Christians.

The membership included those who now or recently have held responsible government positions, among them the Hon. Harold Stassen, Congressman Brooks Hays, Paul Hoffman, and the Hon. Francis Wilcox. The church was represented by Bishop Dun, Dr. Eugene Carson Blake, Dr. Frank Nolde, and Dr. George Carpenter. The conference was keyed on Friday evening by Mr. Stassen proposing a broad statement of foreign policy and leading into a discussion of disarmament. Dr. Nolde of the World Council of Churches presented a set of guiding moral principles and pointed up the difficulties of a specific application as in the case of Cyprus. On Saturday afternoon Willard Thorp of Am-

herst College presented a brilliant paper on the opportunities and problems of world development. Concluding his paper, in which he argued for a strong foreign aid program as the first bulwark of the national interest, Mr. Thorp said,

"I would be prepared to argue that the clear-cut establishment of a national policy toward economic development which would reflect our good-will and spiritual traditions might produce as a by-product even more economic and political value for us than if economic and political ends are made the exclusive objective. And perhaps even more important than these would be the strengthening of our national position, both within our own hearts, and throughout the world."

That evening, after enjoying the hospitality of Dean and Mrs. Sayre at the Deanery, the conference heard a paper on Security and Disarmament presented by Thomas Finletter, former Secretary of the Air Force.

The conference joined in the Sunday morning service at the Cathedral at which a special litany was used which offered prayer for the work and officers of government. A large congregation filled the cathedral to hear Dr. Blake, president of the National Council of Churches, preach on this inauguration Sunday.

The Sunday afternoon discussion was a stimulating one on the role of the church in policy forming and in ministry to men in government. At this point the conference met its objective. Here the members' common interest in the Christian witness and the national policy became clear with particular regard for the foreign aid program. Here each was seeking not only his own, but the benefit of others. Here the church was ministering to the needs of its own through its own.

The conference closed with the Cathedral afternoon service at which time Bishop Dun preached a stirring sermon on "This Nation Under God."

The conference leaders, in addition to Dr. Blake, president of the National Council of Churches and State Clerk of the Presbyterian Church in the U. S. A.,

*(Continued on page 38)*

# Reredos of St. Mary's Chapel, Washington, Inspires Dossal for English Country Church

By HELEN CAMPBELL

MANY works of art have made the Atlantic trip from the Old World to the Americas and many inspirational ideas have made a similar journey. So it is a rare pleasure to find that the reredos of St. Mary's Chapel in Washington Cathedral has inspired a little trafficking in the opposite direction and formed the basic design for a dossal in a Leicestershire village church in England. The upper part of the reredos, which is carved, richly gilded and painted, shows the Madonna holding the Child Who is in swaddling clothes and has His arms outstretched. The statue is in a niche and on either side, in smaller niches, there are two angels with their hands joined in prayer or swinging censers.

This takes up about a sixth of the Washington reredos but it has been faithfully copied as the central feature of the English dossal, which is behind the altar in the Children's Corner of All Saints Parish Church, Husbands Bosworth. This is a Leicestershire village of about 1,000 people near Rugby, and is referred to in the Domesday Book as Boseworde. The population supplies the labor for the local farmers, but probably a greater percentage find easier and more remunerative work in Rugby or Leicester, which is fourteen miles away. An American woman living in the village took two years to work the dossal, which is in tent stitch with 400 stitches to the square inch. For the statistically minded—it contains an estimated 810,000 stitches. This needlework enthusiast has never seen the reredos but had a picture of it as a Christmas card sent her, giving her an idea for the dossal which was planned for the newly opened Children's Corner in the church.

The Children's Corner grew from the idea of a parishioner whose only son served abroad in the forces during the recent war and who vowed to start the corner if her son returned safely. At the end of the war, she spoke to the rector, the Rev. H. O. Newman, about this and the rector started the "Safe Return Thanksgiving Fund." There were many subscribers and the rector

called a meeting of them in the church. He suggested that the corner should be made at the east end of the north aisle because it was very light there. The pews were taken out, a tiled floor was laid and the walls were redecorated. A low oak table was put in the centre and surrounded by four tiny chairs. A long seat with blue covered cushions was placed down either side. Suitable books were provided.

## Thirteenth Century Church

About the church itself; it dates from the early thirteenth century and has a nave with clerestories, chancel, north and south aisles, and a tower with a spire containing five bells. It is built in the early English and Decorated styles and the tower and clerestories are probably fourteenth century work. There is no rood screen today between the chancel and the nave nor any trace of it



*The Children's Corner. At right, above the eighteenth century altar table, is the dossal inspired by the carving of the Virgin in the reredos of St. Mary's Chapel, Washington Cathedral. A Cathedral Christmas card, depicting the chapel, suggested the design to its English recipient.*



save the staircase for getting to the top part of it which still exists in the side wall. On the outside, the church, on a corner site, is surrounded by trees and the spire dominates. It is a broach spire, which means that it rises directly from the top of the walls of the tower and there are four pinnacles at its base. At the time when it is thought the tower was built, spires usually rose on the tower from behind a parapet and it seems that the Decorated style died hard in Husbands Bosworth.

Stones set in the south wall dated 1673 and 1683 show that repairs were carried out in those years and though the tower and steeple were partly destroyed in a storm in 1755 there was no major restoration work until the nineteenth century. Victorian restorers were notoriously over-enthusiastic and, among other things, no one knows how many acres of wall-paintings or how many piscinas, niches or ambries vanished under their heavy hands and indiscriminately applied plaster. Thus, plaster at Husbands Bosworth probably covers a piscina in the south wall and a niche at the north east corner of the nave, both mentioned in old histories of the church and now invisible. The restorers gave nearly all the interior a new look and they opened out the tower arch, which, incidentally, is not in line with the chancel arch. The north aisle was rebuilt in 1812. In 1861 the chancel was restored and the filled-in arches opened out. A west gallery was removed and the organ was moved to the south aisle. Six years later the arcading and pillars in the nave were rebuilt. The south porch, surmounted with two sundials, dates from about this time.

The tower and spire came in for their second restoration in 1895. They had been badly damaged in the storm of 1755 on July 6, which was spoken of as "a dreadful thunderstorm, attended with terrible thunder and lightning, as has not its equal in the memory of man." The storm was at its height between 6 and 7 o'clock in the evening, stones were struck out of the walls, the bells were knocked out of place and their frames and wheels were oddly splintered. The spire was badly hit and a large rent, 36 feet long and 3 feet wide was made in it. A pen and ink sketch made of the church after the storm still hangs in the vestry. The contemporary record adds that globes of fire were seen in the air.

The earliest rector of Husbands Bosworth of whom any record survives is William Sivrewast, rector in 1220. A later rector in 1370, Henry le Spenser, afterwards became Bishop of Norwich. Another rector was Dr. John Duport, here in 1594 and one of the translators of the King James I Bible of 1611. Dr. Duport "gave to the town five pounds: the produce thereof to be yearly



*All Saints Church, Husbands Bosworth, England, showing the broach spire which is believed to date from the fourteenth century. In the foreground is the village memorial to those who died in the world wars.*

distributed to the poor on Midsummer-day." Patrons of the church included Robert de Boresworth, the abbots of the monastery of Leicester, and the Smith family. At the foot of the tower is a monument to a member of this family, Erasmus Smith, who died aged 82 in 1616. The monument shows a man kneeling with behind him five male children and opposite two women and five female children. His grandson married a woman called Anna. A monument to her on the north wall says she died in 1706 aged 85 and adds: "... She was a pious Christian; a loving and prudent wife; and a kind and tender mother. ... To preserve the memory of so good a woman this monument is erected by the said John, her son, one of the barons of Her Majesty's Court of Exchequer at Westminster." "Her Majesty" referred to was Queen Anne.

From 1707, what is now the choir vestry was converted and used as the village school. The archways into the south aisle and the chancel were blocked up, making



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this part entirely separate from the rest of the church. The entrance to the school was by the priest's door, which is now filled in. This arrangement persisted until about 1820.

A more recent memorial, actually high on the wall of the Children's Corner, includes the swords of the two officers, separated by nine generations, that it commemorates. The earlier man was John Shenton, who fought as a Royalist at the battle of Naseby, just a few miles away, in 1645 during the Civil War between the king and parliament. On the left of the memorial, which is carved in wood, a cannon ball from the battlefield has been worked into the design and John Shenton's sword has been fitted in too with the coat of arms of Charles I on the wood by it. Many years later a descendant, Austin Kirk Shenton, fought in the First World War and died at Amiens in 1918. His sword is on the right hand side with George V's arms on its casing.

Little of the fabric of the church as seen today on the inside is more than 100 years old—the arch between the nave and the chancel is an honorable exception and is probably part of the original church. One early nineteenth century part is the delicately painted roof of the nave; on a white background there is a stylised pattern of flowers and the effect is as if an old-fashioned bedspread had been laid over the rafters. On the outside the roof of the nave is covered with Swithland slates, called after the quarry they come from in Leicestershire. The slates on the chancel roof come from Collywestern in Northamptonshire, but, after long service, they are being replaced by tiles. The graveyard surrounding the church is no longer used but is still tended by the local parish council. The old headstones, some a little lopsided, are screened by yew hedges.

Since January 16, 1949 when the Children's Corner was dedicated, boys and girls have once again had their own special part in the church. Members of the Mothers' Union, a group attached to nearly every parish of the mothers in the congregation, take it in turn to sweep and dust the corner each week and decorate it with flowers. Smaller children in the village are brought in by their mothers who read to them from the books provided. The altar table and dossal were dedicated by the rector last autumn. Children from the local school attended the service and one of them read the Lesson.

The dossal shows more than just part of the Washington reredos and the picture of this was sent to the Royal School of Needlework in London with suggestions for the four saints and the countryside in the background to be in the design commissioned from them.



*The roof of the nave, All Saints Church. The supporting timbers were put in by nineteenth century restorers, but the stencil-like painted work, in dark red and brown on a white background, is probably late eighteenth century work.*

The Royal School is a centre for training students to teach embroidery and design as well as a centre for the preparation and execution of secular and ecclesiastical embroideries. Design forms a large part of the training and work and neither modern nor traditional trends are neglected.

In the dossal six open arches continue the background of the shrine right on the edges of the design. Grouped in pairs on either side are four saints, of particular appeal to children, paying homage to the Madonna and Child. On the left is St. Francis of Assisi kneeling. Next to him is St. Agnes with her lamb at her feet. On the other side of the shrine is St. Hubert, his stag standing just behind him, and the fourth figure is St. Bernard on one knee and the dog called after him is beside him.

The background is a panorama of the English countryside under a blue sky with small hills, trees, a church, and a small manor house. It stretches back on the left to white cliffs and the waters of the sea. With the ingenuous profusion of pictorial needlework many animals have been included—a rabbit, a swan, gulls, a heron, a fish leaping in the pool, and a squirrel, a native red one and not a grey one, which was an unlucky importation from America, outnumbering the red ones and regarded as a pest.

Hundreds of different shades have been used in the work and some shades of wool, unobtainable in England, came from America, France, and Switzerland. The effect is wholly delightful and the dossal is a happy inducement to prayer in this English country church.

THE SAVING PERSON, by the Bishop of Washington, The Rt. Rev. Angus Dun. The Harper Book for Lent, 1957. 127 pp.

The hazard of any devotional book in our time is that its religious expression becomes private language, thus failing to speak relevantly to people who need spiritual nourishment and direction. We no longer live in a theological world-view, despite the current interest in religion. The Christian concepts so freighted with historical meaning are alien to most of contemporary understanding, even such basic truths as Incarnation, salvation, redemption. Our world knows far more of the immediacy of tension, neurosis, therapy than it does of sin, heaven, and hell; and it is not at all inadvertent that much of our current serious drama that poignantly probes the condition of man includes in its properties a sanitarium and a bar, but no church.

This does not mean thereby any less need for Christian assurance, for whatever else, the popular revival of religious interest indicates a collapse of faith in man to save himself, in science to provide an easy formula for human greatness, or in inevitable progress to push him mechanically ever upward and onward. In popular culture, such songs as "He", "Somebody Up There Loves Me", etc., as commercial, flippant and tawdry as they are, at least in some sense indicate popular need for Incarnation. But having lost the truth of the actual saving Event, modern man desperately invents other kinds of ersatz incarnations: if man is all there is to trust, then the future is dismal indeed; nor can we find much solace from a God who is distant—so we domesticate God to take on the maudlin intimacy of a neighbor up the street. In our need, He takes on the concreteness of somebody we know, someone who knows us, touches our lives, loves us, someone who cares. Such popular contrived incarnations are powerful documentation of the loss of the historic Christian Good News to the man of our day.

Nor is this true alone for persons outside the church. It is entirely possible within the church to hear the historic words week by week as a kind of heavenly "mood-music" that has little impact upon our formative experiences and estimations outside. The fact that so many can hear and say in the liturgy on Sundays that we are sinful and need forgiveness, or glibly repeat, "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness . . ." and yet find great "help" in the positive thinking cult illustrates the tragic cleavage between the world of theology and the world where we live, work, suffer, die. A man deeply conditioned by our culture to believe his worth competi-

tively is justified by what he produces—how many and how much—has little chance of knowing what justification by faith is all about.

All this is by the way of placing the admirable context of Bishop Dun's book. He notes that there are countless volumes on the Incarnation. But the urgent task of Christian proclamation in our time is precisely to state the Good News so that it comes as vital news and not as foreign language. We remember that the power of Jesus' teaching was in communicating ultimate truths within the commonplace of existence in which all His hearers participated—stories about a father being rejected by one son and misunderstood by another; about a salesman being attacked by robbers on a lonely road; about working men on a plantation; about seed and crops and rocks. About, in short, how God's love and punishment stream through the ordinary places where people struggle, find injury and happiness, are born and die.

Bishop Dun is mindful of the difficult but urgent task of fresh Christian communication. He writes:

" . . . We could add another little secondhand essay to the volumes of the history of this theme. Perhaps it is wiser not to plunge into the center directly, but start further off. Certainly most of the people with whom we deal do not feel at home in the center of this theme. Their thoughts and concerns seem far removed from salvation. If we begin at a tangent we shall be starting where they start. And since we are not so unlike them perhaps we shall be starting where we truly find ourselves . . ."

So beginning with our condition, our concerns, our anxiety, our dire need for God's healing power, Bishop Dun cogently states what to modern man Sin, Salvation, Death, and Eternal Life mean, whether we would frame our inner distress and yearning in these historic words or not.

Appealingly, Bishop Dun contrasts what we vainly attempt to do for ourselves with what has been done for us. We don't need to conjure up positive thoughts that do little but help us evade the tragic fact of injury, separation, suffering, death. The yearning that can but be frustrated in sentimental and superficial exercise is fulfilled in the greatest historical Event: God has come among us, the Christ who knows suffering, rejection, aloneness, death, lives and loves us evermore. In short, God is not "out there," distant, removed, out of touch with all we face and experience. Nor are our loves, our dreams, our joy found in our brief day beneath the sun separated from the eternal grasp of God's love.

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# Canon Monks, Today's Cathedral Builder, Offers Many Skills in God's Service

By JOHN H. BAYLESS

It is, perhaps, an unusual sight to find a minister of the gospel on scaffolding high above the ground, slide rule in hand, checking the geometric formula of some detail of gothic construction with stone mason and architect, but at Washington Cathedral this is a common occurrence.

An engineering student prior to his decision to enter the ministry, Canon George Gardner Monks, acting for the Building Committee of the Cathedral Chapter, has closely supervised construction operations since work on the nave was resumed in 1950. Thoroughly familiar with building methods, he can discuss "stresses and strains" or "thrusts and counterthrusts," and his calculations are invariably correct.

Appointed in 1947, Canon Monks brought talents quickly recognized by fellow staff members and he has become a valuable assistant to the Dean. The Cathed-

ral schools have drawn upon his wisdom and his experience gained as headmaster of the Lenox School in Lenox, Massachusetts—a post he held for twenty years. As secretary of the Cathedral Chapter and a member of its executive committee, his rare skill and refined judgment in all matters have earned for him the respect and profound admiration of all. In the worship of the church he has played an important role, both at the Cathedral and throughout the diocese. In addition to sharing, with the other members of the Cathedral Presbytery in the conduct of Sunday and daily services, he frequently "supplies" in diocesan churches when because of illness or for other reasons their own clergymen are not available. For a period of four months, in 1948, when St. Margaret's Church was without a rector he conducted all parish services and managed, somehow, to give pastoral care while carrying on his usual work at the Cathedral office. At the College of Preachers he assists the Warden in the capacity of "sermon critic." Listening to the sermon delivered by conferees, he then acts as moderator as the men subject themselves to mutual criticism finally summing up and adding his own suggestions.

Of his many contributions, the one for which Canon Monks will undoubtedly be best remembered in the future is the part he has played in the development of the Cathedral's iconographic plan. He has had a guiding hand in working out the symbolism of more than thirty of the stained glass windows in the Cathedral. "Our interpretations," he has steadfastly maintained, "should be as contemporary as the daily newspaper." As a general rule, stained glass designers draw upon the pages of history without recognition of present day Christianity. The windows in Washington Cathedral portray, for example,



Photo by Dunlop

*High atop the Cathedral Canon Monks and Alex Ewan, superintendent of construction, pore over blueprints as nave arches take form.*

events as recent as American Forces in World War II bringing freedom to enslaved peoples. On one occasion, Canon Monks recalls, at the conclusion of a service in the Cathedral, he was introduced to Dr. Daniel Poling, president of the World's Christian Endeavor Union. Remembering that Dr. Poling's son is represented in a Cathedral window, as one of the well known "Four Chaplains" of World War II, he immediately led him to the window. The Four Chaplains are shown standing on the sloping deck of the sinking troopship *Dorchester*. Having slipped off their own life belts and given them to soldiers, they are about to go to their deaths with the doomed ship. "Greater love hath no man than this."

### Infinite Variety

Every detail of the design, commission and execution of the magnificent gilded bronze cross with matching vases and candlesticks for the high altar of the Cathedral passed over Canon Monks' desk. Eight years in the planning stage, the set was dedicated October 21, 1956, to the memory of the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island and presiding Bishop of the Episcopal Church. The cross is five feet, seven inches high and weighs two hundred and eighty pounds. To expedite the work, rather than send samples back and forth from England where the set was created, Canon Monks visited the studio in London and approved the various elements of the work in its last stages. He also worked closely with the craftsmen in Exeter, England, who are presently carving the handsome oak screens for the War Memorial Chapel and for the South Transept of the Cathedral. Largely responsible for the selection of the artists commissioned, he has represented the building committee in the matter of revising and approving the designs and specifications. Another project successfully completed in recent years and for which much credit should be given to Canon Monks is the spacious and comfortable Deanery situated on the southern slope near the apse of the Cathedral. As coordinator he elicited the best efforts of architect and contractor and gave day to day construction his personal supervision.

Speaking of his work, the Dean of the Cathedral, the Very Rev. Francis B. Sayre, Jr., has said, "Striking beauty, such as that of a Cathedral, often seems to the beholder as if God had suddenly planted it there all at once. But this is not God's way. Instead He works softly and quietly through the steady devotion of human hearts and minds and hands. Cathedrals are built, by

God to be sure, but through the instrument of human lives. I think of Gardner Monks as one of the unselfish ones to whom God has entrusted the happy privilege of planning beautiful things: carvings and windows and structure. He is a planner and a wonderful man to carry out the plan once made."

As Canon Monks enters the second decade of his canonry, all departments within the Cathedral family look to him for the knowledge and the profitable advice which he so cheerfully imparts when called upon. In the Christmas card office where a set of ten new greeting cards is prepared annually, for approval distribution throughout the nation, he has evidenced keen interest and has been especially helpful in the selection of attractive and appropriate subjects. His quick mind and discerning eye serve the Cathedral well. To cite one instance, while preparing the service leaflet for an important Cathedral ceremony, he noticed at a glance that a certain passage had been misquoted in the printed bulletin for a previous similar rite. A check with central files disclosed that the same mistake had been copied from leaflet to leaflet for years without detection. No matter how busy, he always seems to have time for one more problem. His gentleness of bearing, his characteristic reticence and modesty, and the warmth of his friendship quickly endear him to those who are privileged to know and work with him.

A man of many interests, Canon Monks is an ardent philatelist. His collection of stamps is extensive but in the British Colonies and the Twentieth Century American it is virtually complete. Another hobby in which he finds great pleasure is color photography. He and Mrs. Monks, the former Katherine Knowles, enjoy gardening at their summer home in Cohasset, Massachusetts. They have four children and six grandchildren. In 1955, George Jr. was one of two Americans who rowed on the victorious Cambridge crew when they defeated heavily favored Oxford by the second largest margin in more than a hundred years of racing. Canon Monks watched the race proudly from another craft anchored near the finish line.

Born in Boston, he attended St. Mark's School at Southboro and was graduated from Harvard. After studying at Balliol College, Oxford, England and at Union Theological Seminary in New York, he took his M.A. at Columbia University and his B.D. at Episcopal Theological School in Cambridge, Massachusetts. On the Cathedral Chapter, Canon Monks is a member of the monuments and memorials, the building, and the

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# The Parroquia of San Miguel de Allende

By ENRICO E. S. MOLNAR

REMOVED from the main highways of Mexico, tucked away in the Sierra Madre Mountains, and as yet not much exposed to American tourists, lies the state of Guanajuato. Lying some 300 miles north of Mexico City, it is a region rich in natural beauty and historical monuments, refreshingly different from those found in other parts of the country.

The state of Guanajuato is the birthplace of Mexican independence. One balmy August Sunday afternoon we stood inside the lovely sanctuary of Atotonilco at Dolores Hidalgo where, on September 16, 1810, Father Miguel Hidalgo grasped the image of the Virgin of Guadalupe from the wall, placed it on a high spear and shouted to the assembled conspirators, "Long live the Virgin of Guadalupe and death to the Spaniards!" Thus began the Mexican War of Independence (to this day, on Independence Day, the president of the republic shouts Hidalgo's "grito" from the balcony of Cortes' palace in Mexico City).

On that historic occasion Father Hidalgo was accompanied by one of the masterminds of the revolution, Don Innacio Allende y Unzags. He was born in the town of San Miguel el Grande, some seven miles south of Atotonilco. These two fathers of Mexican independence did not live to see the fruition of their labors. In 1811 they were defeated by the Spanish at Chilhuahua and shot to death with other patriots. Half a century later, the

Constitutional Assembly of Guanajuato decreed that, to honor the insurgent and patriot General Ignacio Allende, "the village of San Miguel el Grande shall henceforth be called the City of San Miguel de Allende." Recently the government of Mexico proclaimed it a national monument.

Today San Miguel de Allende is a quiet little town, full of poetic charm, winding cobblestone streets, colonial mansions, pillared porticoes, and enchanting patios gay with a profusion of flowers and murmuring fountains. At present the city is experiencing an artistic revival, due mainly to the influence of the Instituto Allende, a college of creative arts affiliated with the University of Guanajuato. Many United States students attend courses in Mexican arts and crafts and



*The unusual gothic style western facade and tower of the Parroquia contrasts sharply with the Spanish type architecture of the main body of this Mexican cathedral.*



study pre-Colombian as well as modern history. Many amazing results are seen under the impact of the vigorous contemporary Mexican art. The faculty consists of Mexican as well as American professors.

However, the main glory of San Miguel de Allende is its Parroquia, the parish church of Michael the Archangel. San Miguel is an old town. Cortez conquered Mexico in 1521. Fifteen years later, Friar Juan de San Miguel laid the foundations of this community, and named it for his own patron saint. Not much remains of the original church, which was replaced by a newer and more imposing structure begun toward the end of the 18th century. But it is the year 1880 which marks the building of the unique feature distinguishing the Parroquia from all other Mexican churches and cathedrals.

### Gothic in Mexico

In that year a native sanmigueleno, Zeferino Gutiérrez, an Indian builder without architectural professional training, but with a creative imagination tempered by an artistic sense of proportion, built the remarkable pseudo-gothic facade. Gothic is a style which has never become domiciled in Mexico or in the rest of Latin America. Colonial baroque and renaissance are the ecclesiastical styles par excellence of Hispanic America. Zeferino Gutiérrez, however, saw pictures of old European churches. He became especially intrigued and inspired by the pictorial representations of English and French gothic cathedrals. With nothing to guide him but illustrated books, Gutiérrez designed the multi-turreted facade of St. Michael, in honor of the patron saint of the town. Thus it may be truly said that in San Miguel there is a Mexican church, inspired in its outward appearance by Anglican and Gallic influences.

La Parroquia possesses among its treasures an ivory image of St. Michael and a gold monstrance with precious stones donated by a knight of Calatrava, Antonio de Lanzagorta. The two ruby crosses on the monstrance were badges worn by him. The chapel on the Gospel-side contains the "Christ of the Conquest," made by the Indians of Patzcuaro and presented to the church by King Charles V. In back of the main altar is the Ecce Homo Chapel, popularly known as the Camarin, built in 1786 by the architect Francisco Tresguerras of Celaya. This vaulted chapel is erected over a monumental crypt, where many prominent priests and laymen have been buried—among them Anastasio Bustamente, former president of Mexico. When the ill-fated Emperor Maximilian saw the crypt, he



*San Miguel de Allende, best known as the Parroquia, has a facade unique in its part of the world.*

exclaimed, "This is a tomb worthy of kings!" Shortly thereafter he was executed in the "Cerro de Campanas" in not too distant Querétaro by the forces of Juarez.

The Parroquia faces the inevitable but beautiful plaza and is flanked by two statues, one honoring Diez de Sollano, a priest of San Miguel who became bishop, and the other honoring Friar Juan de San Miguel.

On the eastern side of the Parroquia is the house where, in 1769, was born Ignacio de Allende, co-founder of Mexican independence. An inscription on another palace on the Calle de Reloj reminds us that, under the pretext of dances and entertainments, Ignacio de Allende held meetings with Father Hidalgo and other conspirators planning the war of independence.

Three blocks east of the Parroquia is a grim witness to another phase of San Miguel's past: on the corner

*(Continued on page 43)*

*The Cathedral verger precedes Dean Suter as choir and clergy proceed toward the Bishop's Garden for the blessing of the Close at 1950 Conservation Service.*



*The Rev. Luther D. Miller, canon precentor, confers with the Cathedral Verger, James P. Berkeley, concerning Cathedral floor plan as they schedule a festival service. Above, right, he is with the Bishop and Dean at 40th Anniversary service, studying trowel used when Foundation Stone was laid in 1907. Right, he and Bishop Dun and Dean Sayre escort Princess Elizabeth and the Duke of Edinburgh. Below, the Verger studies "Four Gospels" Bible, presented to Washington Cathedral by Emperor Haile Selassie of Ethiopia; escorts outdoor procession over western ramp towards the Cathedral; poses for an illustration which took the story of his faithful and loving service to millions of readers throughout the country.*



# Cathedral Ceremonial Officer

James Pratt Berkeley, head vergers of the Washington Cathedral, has the distinction of being the only member of the Cathedral staff today who had a part in the Foundation Stone service fifty years ago. For thirty-three of those years he has served the Cathedral Church of Saint Peter and Saint Paul as its master of ceremonies, a position so closely associated with the growth of the Cathedral that a profile story of Mr. Berkeley is necessarily a profile of the Cathedral itself.

On that first pilgrimage to Mount Saint Alban for the laying of the Foundation Stone of the Washington Cathedral the youthful, blue-eyed Jim Berkeley was one of the "singing boys" from St. Paul's Church on Washington Circle. A year later, when the first spadeful of ground was broken for Bethlehem Chapel, he was there as crucifer.

Open air services were held before the Peace Cross in those days, a bronze cannon serving as the lectern. "Horses and cattle grazed in the pasture of the farm across the street," Mr. Berkeley recalls. "Many people still came in horse-drawn vehicles, others by street car. Those cars were lined up for blocks to take people back to town after the services."

When Mr. Berkeley came to the Cathedral as its ceremonial officer the Cathedral consisted of one crypt chapel, Bethlehem, and the shell of the apse that punctuated Mount Saint Alban like an exclamation mark. His duties began in earnest three days after he arrived for it was his responsibility to prepare the Cathedral and see that all was coordinated for the funeral of Woodrow Wilson. Looking back over his thirty-three years as vergers, Mr. Berkeley still considers that the most impressive of all the services with which he has been closely associated.

As escort to the clergy and to notable visitors, as the Cathedral's chief of protocol, as supervisor of the details for all important services, James Berkeley has had a part in each milestone service that has marked the Cathedral's growth since 1924.

It was his privilege to arrange the ceremonial details in 1928 for the first celebration of Holy Communion

in the Sanctuary, the dedication of the crypts of the nave and of the Pilgrim Steps in 1930, the opening of the Sanctuary to the public in 1932, the dedication of the Great Organ in 1938, the Children's Chapel a year later, in 1942 the Women's Porch of the North Transept entrance, and on down the years as construction of the Cathedral has continued.

Mr. Berkeley's knowledge of ritual and his phenomenal memory play an important part in the seemingly effortless precision with which Cathedral services are presented. He makes no notes and uses no outline but he knows every movement that must be made by each participant whether the service is the consecration of a bishop, the installation of a dean, the dedication of a stained glass window or a column for the nave, the order for baptisms, weddings and funerals, protocol in connection with visiting dignitaries, and for the impressive candle-light Christmas services now telecast across the nation. Seeing that one thousand candles are in place and that the lighting of the candles is completed just prior to the service are among the lesser details for which Mr. Berkeley is responsible at Christmas time.

Important services are the highlights of Jim Berkeley's position as vergers but, in addition, there are the daily services, three each week day, four on Sundays. It is important that these too, move smoothly. Mr. Berkeley's keen eyes watch for anything askew about a vestment, a choir boy's collar with a torn buttonhole sends him scurrying for a new one, the crucifer must have a fresh pair of white gloves. All these details and many more are just routine to Jim Berkeley.

To the congregation attending services at Washington Cathedral, Mr. Berkeley is the man in the traditional Church of England robe of heavy silk, bearing a verge or mace, the symbol of Cathedral authority, as he escorts the Bishop or the Dean through the nave and into the chancel. But the carved words on the vergers' stall, "Aeditui Sela," seat of the keeper of the temple, represent a summary of his many faceted job behind the scenes.

# St. Peter's, Berkhamsted, Hertfordshire, England

By J. ALLISON GLOVER, C.B.E., M.D., F.R.C.P.



Berkhamsted is a pleasant little town twenty-eight miles northwest of London. Americans seldom visit it, despite the example of William the Conqueror, who, after Hastings in 1066, marched to Berkhamsted before he went to London. In Berkhamsted he received the submission of the Saxons. He gave Berkhamsted to his half-brother, Robert of Mortain, for whom the gigantic earthworks of the castle, encircled by a triple moat, were erected. Under Thomas á Becket, as chancellor, these earthworks, about 1186, were crowned with stone walls, in place of their original timber defenses. On December 20, 1216, after a fortnight's siege, in which these walls were breached by the French mangonels, Prince Louis of France, with the rebel barons of England, captured the castle.

How wonderful that, within a year or two of the siege, in which the inhabitants of the little town must have suffered the horrors of civil war and foreign invasion, the building of their great parish church of St. Peter should have been begun. All record of these courageous builders has been lost—"But of them and their life and their toil upon the earth, one reward, one evidence is left to us in these gray heaps of deep wrought stone."<sup>\*</sup>

The architecture of St. Peter's extends over a long period with many changes of style and much alteration. The chancel, crossing, transepts and nave are the earliest parts, dating from about 1220. The approximate dates of the later parts are: the Lady Chapel, 1230; St. Catherine's Chapel, 1320; St. John's Chantry, 1350; and the clerestory, 1450. In 1535 the top storey of

the tower was added. Sometime during the fourteenth century nearly all the windows were enlarged and filled either with decorated or transitional perpendicular tracery; only three of the original Early English lancet windows remain, all in the chancel. The walls are of dressed flint with groins and angles of Totternhoe stone. The orientation is east, northeast and west southwest, with a marked disalignment of the chancel axis to the left. The massive tower is 85 feet high and 27 feet square. It has a staircase turret. The total length of the church is 618 feet and it is the longest parish church in Hertfordshire, with the possible exception of Hitchin.

Entering by the west door, the great length of the nave is seen. The elegance of the Early English arches and the restraint of their decoration pleases the eye. They lean slightly outwards—not from subsidence or cracks but to take the inward thrust of the aisles. Three of the twelve nave pillars have a quatrefoil section, while the other nine are round. Salmon (1728) recorded that the pillars were painted to represent the eleven apostles and St. George. It is suggested (E. Popple) that the three quatrefoil pillars were for the three disciples present at the transfiguration, Peter, James, and John. Many of the hood-moulds of the arches have, as label-terminals, intriguing small heads, such as are seen in Wells Cathedral. The tower crossing, with its four "pointed arches of three square orders with shafted jambs and moulded bases" (each 30 feet by 29 feet.) of 1220 is, in its simple dignity, the most impressive feature of St. Peter's. Between the crossing and the nave is the screen of which the open work is oak carving of the fourteenth century.

## Countess Isabella?

High up in the darkness, at the intersections of the four arches supporting the tower, are four delightful label terminals, which, from their inconspicuous and inaccessible positions, have been well preserved. That in the southeast corner represents a lovely but tragic lady

<sup>\*</sup>Ruskin, *The Lamp of Sacrifice*.



wearing the headdress of a countess. Despite the absence of any evidence, I should like to think that this represents Isabella, widow of one famous man, Gilbert de Clare, and wife of Earl Richard of Cornwall, the still more famous brother of Henry III, who later was elected "King of the Romans." Earl Richard held Berkhamsted for many years from 1225. Isabella died in childbed in the castle about the time of the completion of these carvings. On her death, Richard went to the Holy Land for several years. This identification, however, is pure conjecture.

Looking from the nave through the crossing the considerable disalignment of the axis of the chancel with that of the nave is well seen. There are various explanations of this, the most practical being that old foundations were used. Another theory is that the axis of the chancel pointed to the place on the horizon where the sun rises on St. Peter's day. Yet another explanation is that the disalignment symbolises the inclination of the Saviour's head on the cross—usually shewn as being to the left in medieval art. This inclination of the chancel to the left is not uncommon and can be seen even in the modern (1880) Cathedral of Truro.

The chancel has on its sides the three remaining Early English lancet windows. The original three lancets at the east end were replaced by a large decorated one, which was filled in 1872 by a memorial to the poet Cowper, who was baptized here and whose

mother was buried here. On the north side of the chancel stands a fine altar tomb with recumbent effigies of Sir Richard Torrington in armour and his wife. Another fine altar is to Sir John Sayer, chef to King Charles II and a notable benefactor of Berkhamsted, who died in 1682.

The Lady Chapel (E. 1320) stands in the angle between the chancel and the north transept. It is the only part of the church to have a stone vault roof.

On the south side of the chancel is St. Catherine's Chapel with a piscina with its original decorated moulding and two large sepulchral recesses (one restored).

St. John's Chantry, now an enlargement forming the south aisle, has a fine roof supported by a fourteenth century octagonal oak column on a stone base, some eighteen inches in diameter and extraordinarily well preserved. There is also a fine stone Early English column of clustered shafts supporting the arches between the south transept and the chantry.

The great west window of the nave and the windows of the clerestory have tracery of transitional decorated—perpendicular style.

Little of the ancient glass is left—the most interesting piece showing the arms of Cecily Neville, Duchess of York, that strongwilled but unhappy lady, who lived and died in the castle, dying in 1495. She is a conspicuous figure in our dynastic history for she was the mother of the murdered Duke of Clarence, of King Edward IV, and of King Richard II. She was grandmother of Queen Elizabeth, Henry VII's consort, and of King Edward V and his brother Prince Richard, both murdered in the Tower. She is a prominent character in Shakespeare's "Richard III" with her vehement speeches, which well portray her nickname of "Proud Cis."

St. Peter's, though by no means pre-eminent in the parish churches of England, is, nevertheless, a great monument to the courage and piety of our forefathers. The present parishioners and burgesses of Berkhamsted are now striving hard



*St. Peter's from the northeast, showing the two Early English lancets on the north side of the chancel, the Lady Chapel, and the reticulated tracery of the north window in the north transept. The memorial cross in the foreground is modern.*

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# Cathedral Aides Introduce Thousands To Beauty and Mission of Cathedral

Hostess to the multitude, disciple of the ministry of hospitality, chief Cathedral aide—all of these titles belong to Mrs. William J. Howard who, with her corps of twenty-four assistants, presents the wonders of the Cathedral Church of Saint Peter and Saint Paul to the thousands of visitors who come to the Nation's Capital from all parts of the United States and from around the world.

Ask Mrs. Howard why she devotes a full working week, week in and week out, to the Cathedral and its guests, the chances are that she will give you the answer that, for her, explains it best:

"To quote Mabel Boardman of the American Red

Cross," she says, "'Service is the rent we pay for room on earth,' but obviously, I couldn't do this job alone. It is the faithfulness of all the aides working together for the Cathedral that makes visitors of all church affiliations feel the warmth of welcome."

Mrs. Howard has the knack of turning a tour lecture into a memorable conversation. Whether she is hostess to an individual visitor or to a group of four hundred students, she adapts her tremendous fund of information to their particular interests. Questions give her her cue so that emphasis may be on Gothic architecture, ecclesiastical art, history, music shrines, or personages associated with the Cathedral, depending on her audience.

With the growth of the Washington Cathedral, the number of visitors also has grown. Last year approximately 250,000 persons were guided through the Cathedral, exclusive of the thousands attending services, the many special concerts and other events. But Mrs. Howard is especially interested in the school groups that come by bus from all sections of the country on their annual Washington tours. The earnestness with which they listen as she imparts the significance and symbolism of Christian faith interwoven with the limestone fabric, she says, is particularly rewarding. The thank-you notes, too, received from the students reflect their appreciation not only of the hospitality but also of the purpose for which this mediaeval cathedral is growing, stone upon stone in a modern world, to provide in the Nation's Capital "a House of Prayer for all people."

"Many of these students work and save for a long time in anticipation of the Washington trip and most of them come to the Cathedral," Mrs. Howard explains. "Who knows what inspiration the Cathedral can be to these budding artists, builders, and architects!"

In addition to her church work, Peg Howard has always taken an active interest in community projects. She served as chairman of the Red Cross Nurse's Aide Corps in Montgomery County during World War II, organized the British War Relief in her area, and more recently was a member of the County Lay Health Com-



Photo by the Mains

*In the new Woodrow Wilson Memorial Mrs. Howard calls attention to the quotations from President Wilson's first inaugural address and his war message to Congress.*

mittee. With all this she still finds time for hobbies. She is a member of the Esther Stevens Brazier Guild of Early American Decoration. Book-binding and weaving are also among her extra-curricular activities.

But the Church and its work have always had a central place in Mrs. Howard's life. She not only serves at the Cathedral but also was on the vestry of St. John's Church in Bethesda, Maryland, an unusual distinction for a woman. She is now a member of its Finance and Planning Committee.

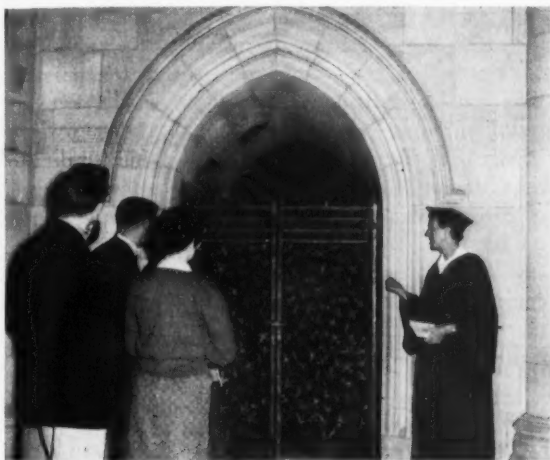


Photo by the Mains

*Mrs. Howard tells visiting students the story of the Godard Gates in the Cathedral crypt.*

When Mrs. Howard dons the Cathedral Aide's uniform, a deep purple robe and academic cap, her only decoration is a silver cross which hangs from a chain about her neck. The one she wears most often is one that originally was given to her mother by the Girls' Friendly Society of Chicago. The other is a hand-made Jerusalem cross, the form adopted by the Cathedral.

Day by day Mrs. Howard and her associates welcome Cathedral visitors at the crossing, inviting them to share, through interpretation, the symbolic message of sculptured details, the stories behind the themes of the stained glass windows and the murals by famous artists, often adding bits of human interest that went into much of the stone carving. The philosophy that runs through any day in the life of the Cathedral's chief aide is best expressed in her own words:

"No matter how people feel when they come into the Cathedral, interested and enthusiastic, or tired, depressed, some even with chips on their shoulders, we want them to leave feeling better than when they came."

## Jamestown Brick in Cathedral

The 350th Anniversary celebration of the settlement of Jamestown, Virginia, is also the 350th anniversary of the Protestant Episcopal Church in America, and the 50th anniversary of Washington Cathedral.

Dr. William Wilson Manross, in the *Historical Magazine of the Episcopal Church*, XVI, 132, said:

"The continuous history of American society begins with the foundation of Jamestown, Virginia, in 1607. The continuous history of the Episcopal Church in America begins at the same time, in the same place, and with the same event. As they say in the radio commercials, no other denomination can make that claim."



Photo by The Mains

The picture shows: a brick taken from the Old Church at Jamestown, Virginia, founded in 1607. The brick was placed in the wall forming the back of the sedilia in Washington Cathedral. It was hallowed in 1926 by the Bishop of London.

# A Constant Source of Spiritual Renewal

Report by Mrs. James H. Douglas, Jr., at Luncheon of the Building and Sustaining Fund  
Drive for Washington Cathedral October 8, 1956

It is a great privilege to come to this luncheon and tell you about another kind of Cathedral activity, different from the Fiftieth Anniversary Conferences, which seek to probe the problems of today, and suggest what can be done to relieve our tensions through the teachings of the Master. Also, what the ministry of the Cathedral can do to help the leaders of our country in different fields of endeavor: science, industry, international relations, and education.

I am thinking about those same tensions and what can be done to lessen them in other ways. My work is part of the day to day life of the Cathedral. It has nothing to do with any particular program nor is it slanted toward any particular group, it is not for leaders or workers, it is for all of us. It has to do with the gardens.

I have often been asked what in the world gardens have to do with a modern Cathedral? Isn't it a little medieval in conception to be growing and selling herbs in pots and bottles, and taking care of gardens at a Cathedral? Yes, perhaps it is, but let's let the garden speak for itself.

The Washington Cathedral is somewhat unique in this country in that it has beautiful gardens in the midst of a great city. It has woods, and fields and a sense of space. And there is the very important thing about the Cathedral—almost everyone who comes to Washington—tourist, conventionite or school child—comes sooner or later to the Cathedral. Maybe only once, but they come just the same, and most of them visit the gardens as well as the Cathedral itself.

A Cathedral, unlike a parish church with a regular congregation, may have only one chance to teach the word of God. For this reason, it is important that every means at her command be used with the utmost effectiveness. How can we say just how the message of the Cathedral is carried? People react so differently to almost everything in life. Nevertheless, it is important that in that one visit something of inspiration be carried away. It may be in a word spoken from the pulpit

—in voices joined together singing the Lord's praise, in the sound of the great organ, in sunlight filtered through a stained glass window, in the beauty of a pear tree silhouetted against the Gothic walls, or in the peace and seclusion of the garden.

Mrs. Carl Bratenahl, the wife of a former dean of the Cathedral, had the vision and imagination to create a garden out of a raw hillside—a garden for the ages, to use her own words—which we now know as the Bishop's Garden. She felt that people who came to Mt. St. Alban could find a kind of peace and beauty in the out-of-doors that would strengthen the purpose and appeal of the Cathedral.

## The Need for Rest

Many of you, I know, are familiar with the Bishop's Garden, with its fragrant English boxwood, and its uneven flagstone walks built of paving stones from the old streets in Alexandria. I wonder if you have noticed that there are often people sitting quietly by themselves in some secluded spot—just sitting—not doing anything in particular, and sometimes they do come more than once. I talked last spring to a woman who said that she came every year with her husband especially to see the gardens. She said, "When we walk through these gardens no matter how tired we are when we come, we always feel rested when we leave."

We live in a crowded world with too much to do, too many obligations, too many committees, too many drives, every minute of our day taken up with activity of one kind or another. We don't have much time to think. We live in crowded apartments or houses, sandwiched in between television aerials and shiny two-toned cars.

One of my brothers lives in Bangkok in Siam. He came home this summer for the first time in two years, and while he was visiting us, he said to me one day, "It is such a funny thing in this country, you never see any people on the streets, all you see is cars." I had never thought of it before, but it is true—we seem much more concerned with machines and gadgets of one sort or

another than we do with people—but the first concern of the Cathedral is people.

I wonder if we do not benefit more than we know by going somewhere to walk quietly by ourselves in the woods, or by just sitting on a bench in a garden. Perhaps we could gain perspective, and a little more understanding of some of the problems which confront us, if we took a little time out for quiet contemplation.

I remember a friend of mine who had lost a son in the second World War, and who came one morning in early May to help me prune the boxwood in the Bishop's Garden. It was a beautiful warm, sunshiny morning and the doors of the south transept must have been open, for as we went about our work we could hear the sound of the organ drifting across the garden. At the end of the morning, my friend said to me, "Something has happened to me this morning and I can't quite express it, but working here with my hands in the quiet of the garden has made me feel that I have come to life again."

Two summers ago there was a blind boy who came every day to the Shadow House to study braille. The Shadow House is not an easy place for a blind person to come to alone—with the twistings and turnings in the path, the steps, and the uneven flagstones. We became friends and one day I asked him how he happened to come to the Bishop's Garden to study. His answer was very simple, "Because it smells so good, and it is so peaceful here."

From that remark, an idea was born that I will tell you about a little later. But first I want to bring you up to date on some of the things that we are working on now on the grounds of the Cathedral.

A year ago the Garden Club of America presented its Founders Fund Award to the Washington Cathedral for the creation of a woodland path, starting at the Garfield Street entrance to the close and winding up the hill through the oak woods to the foot of the Pilgrim Steps. Last spring the path was laid out and more than 250 shrubs and trees, many of which are little known, but suitable to this area, were planted. As all the plant material is labeled, we hope the path will have educational value as well as horticultural interest, and that garden clubs in the area will use the path for study purposes; also, that the Cathedral schools will take an interest in it. There are berried shrubs planted to attract the birds, a group of shrubs that bloom in January, February, and March, and others that flower through July. This fall we will plant narcissus, scilla, and other small bulbs suitable for naturalizing.

The upper end of the Woodland Path will lead off from the plaza at the foot of the Pilgrim Steps, which will be the setting for the equestrian statue of George Washington, the gift of the late James Sheldon, who has been such a friend of the Cathedral and who up to the time of his death preferred to be known as, "the anonymous donor." We have much to thank him for, in making possible for many years the salary of our head horticulturist, for seeing that some education in conservation of our natural resources was made a part of the school program and for the beauty of much of the stained glass in the windows of the Cathedral.

Everyone who has seen the statue being executed in the Paris studio of Herbert Haseltine says that it is considered the finest equestrian statue that Haseltine has designed, and that it is much talked about in Europe. If you go to the Cathedral and look out the door of the south transept you will see that the plaza is already taking shape. Formerly, there was the track of a road going off into the oak woods, a large stone pile and a steep bank at the foot of the steps. Now, there is a retaining wall with a hedge of big box trees behind it. The box trees are the gift of Admiral and Mrs. Neill Phillips, and a very generous gift they are, as such trees would be difficult to find in a nursery, and prohibitive in cost if you did find them. All Hallows Guild has given the necessary funds from the proceeds of the Flower Mart to pay for their transplanting and moving from Upperville, Virginia, to their present location. The statue, which we hope will arrive by the Spring of 1957, will be set in front of the wall, at the far end of the plaza. After the pedestal is in place the area will be paved in Belgian block in the shell pattern and the rest of the planting, consisting of magnolia grandiflora, holly trees and English box will be completed. The plan for the plaza was drawn by Perry Wheeler, and the design for the pedestal for the statue by Walter Peter, the architect of the deanery.

To go back to the idea that was born by the chance remark of the blind boy. "Because it smells so good and is so peaceful here," and from the enthusiasm of one of the members of the garden committee for the Fragrant Garden for the Blind at the Brooklyn Botanic Garden, we had thought of building a small fragrant garden as part of the Bishop's Garden, but before we made plans we felt that it was wise to talk to the people who would be most concerned with such a garden. We therefore asked the director of the Lighthouse for the Blind and the executive secretary of the Blind Veterans

(Continued on page 37)



# Years of Prayerful Work Preceded Cathedral Building; Defined Its Role

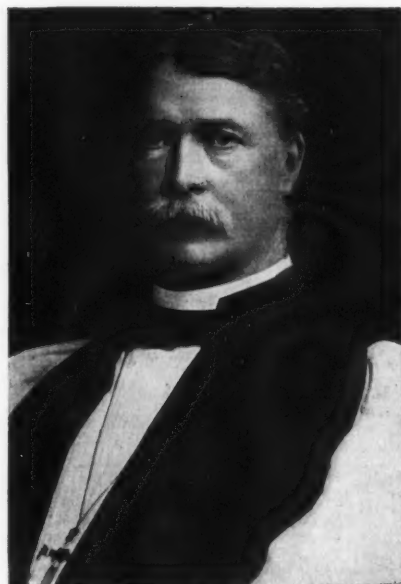
*Founder Bishop's Conception of 'Witness for Christ in the Nation's Capital' Continues to Direct Policies of the Foundation*

IN this 50th Anniversary year friends of Washington Cathedral rejoice in the accomplishments of the past and look forward to seeing this great "Witness for Christ in the Nation's Capital" achieve the physical stature and beauty which are its destiny. In half a century the building is half finished. Yet, in a sense, it is not true to make this claim, for years of hoping and planning preceded that high moment in 1907 when the Foundation Stone of the Cathedral Church of St. Peter and St. Paul was laid and workmen began the myriad tasks which have brought the great building to its present stage.

Without stretching the truth, it is possible to say that the erection of a great cathedral church in the Capital City was inevitable from the time in 1791 when the Federal District, composed of ten square miles ceded by the states of Maryland and Virginia, was set aside. Just a year later the Rt. Rev. James J. Claggett became the first bishop of the Diocese of Maryland, and at the first convention (1793) over which he presided, he appointed a committee to study the need of establishing an Episcopal church in the new Federal City.

At the same time President Washington employed the French architect, Major Pierre L'Enfant, to lay out plans for the city which Congress had designated as capital of the new nation. And among the great public buildings included in the plan was, in the words of Major L'Enfant, "a church for national purposes, such as public prayer, thanksgiving, funeral orations, etc., assigned to the special use of no particular denomination or sect; but equally open to all." In a nation committed to complete separation of church and state, this plan could not be executed, but the idea was never entirely forgotten.

Meantime, yet another small force was leading toward the eventual cathedral. On land known as Mount Alban, far out in the northwest section of the Federal District, the first registrar of the treasury, Joseph Nourse, had his residence. The tradition is that this



*Bishop Henry Yates Satterlee*

early civil servant and friend of President Washington enjoyed walking through the great oak grove which grew on Mount Alban and the view of the river and the Virginia hills beyond the meadows on which the Nation's Capital was to rise, and often expressed the wish that the future would find a church standing on his hill and overlooking the new city. Years after his death the residence was sold and became St. John's Church School for Boys. An upper room was furnished as a chapel and used as a Sunday school room and there, for many, many years, the great granddaughter of Joseph Nourse taught Sunday after Sunday. Following her death, a small box was found among her effects and in it were forty gold dollars, the proceeds of her needlework, together with a slip of paper on which was



written: "For a free church on Alban hill." Immediately, a fund was started and a few years later St. Alban's, the first free church in the District of Columbia, was opened for worship. Many persons believe that the presence of the small church in this location prevented sale of the remainder of the hill land, thus preserving it for the day when the Cathedral would become neighbor to St. Alban's Church.

During the Civil War the little church, surrounded in those years by army tents, continued to hold services and shortly after the war a meeting of the clergy of the District was held there. This was very probably the first time that the actual idea of a cathedral on this land was suggested. The records show that there was considerable discussion of the need for establishing a diocese of which Washington would be the see city and the Rev. Dr. Charles Hall, rector of the Church of the Epiphany, said, "This new diocese sooner or later will and must be created. And when it does come, this must be the site of the cathedral."

#### Foundation Authorized

The idea of building a cathedral, however, finally preceded the formation of a new diocese. By this time other Christian bodies were establishing schools and other centers in the District and several prominent Episcopalians began to give serious thought to the establishment of a great cathedral church and related institutions of learning. Impetus was given the idea by Miss Mary Elizabeth Mann, who proposed a gift of property valued at \$70,000 to be an endowment for the support of a cathedral foundation in the District of Columbia. The Rt. Rev. Dr. William Paret, bishop of Maryland, immediately responded to this challenge by enlisting the already expressed interest of several Washington leaders, both clergymen and laymen. Notable among them were the Rev. Dr. George William Douglas, who became the first dean of Washington Cathedral, and Charles C. Glover, president of Riggs and Company (now Riggs National Bank). A meeting to discuss the cathedral project was held at the latter's home in 1892 and following several later meetings, at which the purposes and scope of the proposed foundation were carefully studied, a charter was drawn up and submitted to Congress. On January 6, 1893 the Protestant Episcopal Cathedral Foundation of the District of Columbia was incorporated by Act of Congress, said corporation being "empowered to establish and maintain within the District of Columbia a cathedral and institutions of learning for the promotion of religion and education and charity."

Thus, two years before the Diocese of Washington came into being, the Cathedral Foundation existed, and under a charter which required that "the bishop of the diocese of the Protestant Episcopal Church of the United States of America of which the District of Columbia shall or may form a whole or a part shall be ex officio one of said trustees and shall be chairman thereof."

The incorporators lost no time in electing the board of trustees, or chapter members, and for nearly a year thereafter these men worked on the preparation of the constitution and statutes for the government of the foundation. These were adopted in December, 1894. The following spring, when the newly established Diocese of Washington held its first convention, the Rev. Dr. Henry Yates Satterlee was elected bishop of Washington.

Dr. Satterlee was rector of the large and influential Calvary parish in New York City at the time he was called to Washington, and he had already refused several elections to the episcopate. His ministry there had already extended far beyond the bounds of his parish and he was a man known to leaders in the



*The Peace Cross, erected to mark purchase of Cathedral land and end of Spanish-American War.*

## *The Cathedral Age*

Church, not only in his city and diocese, but throughout the country, notably through his work with and in behalf of the St. Andrew's Society.

In his new diocese Bishop Satterlee found broad scope for his missionary interests. Throughout his tenure new missions were opened, grew, and became self-supporting parishes. Beyond his work in the Capital City, he was given the responsibility of appointing all Army and Navy chaplains; he served as provisional bishop of Mexico and overseer of the Church's work in Panama; he headed a delegation to the Czar of Russia to present a petition signed by hundreds of persons who urged that the Armenian massacres be stopped; and he was a leader in promoting missionary work in the Philippines and Alaska.

With all these many interests and demands upon his time, he managed to devote a major part of his interest and efforts to what he believed to be a most pressing need of the diocese: the building of its cathedral.

### **Selecting the Site**

The question of selecting and purchasing a suitable site came first. No funds were on hand for the purchase of any land. Several acres in the northwestern part of town had been given by the Chevy Chase Land Company a few years previously with the proviso that buildings costing \$500,000 were erected thereon within ten years. This plot had been augmented by the purchase of a few additional acres, but already it was felt that the site and the land were inadequate, nor did there seem to be any possibility that the proviso clause could be met. Meantime it had been found that the property originally given by Miss Mann was so encumbered with taxes and mortgages that, at her request, the trust was cancelled.

At about this time it was found that the Mount Saint Alban land was on the market. Realizing that this valuable and attractive property would find prompt purchasers, the members of the board bent every effort toward raising money for its purchase. And in response to urgent appeals, friends came forward and gave the large amounts needed for the original payment. The first gift came from Mrs. Percy R. Pyne of New York, followed by one from Miss Bessie Kibbey of Washington. On September 7, 1898 the Cathedral Chapter became owners of the property, and a large mortgage.

Only a month later, when the General Convention of the Church was meeting in Washington, the first Cathedral service was held, with President McKinley as

one of the speakers, to unveil the Peace Cross which commemorates the conclusion of the Spanish-American War. It was then believed that the cross would mark the eventual site of the Cathedral itself and it stands on a slight rise at the south west portion of the close immediately to the east of St. Alban's rectory and overlooking the city below. Plans changed, however, and it was later decided to place the Cathedral further to the north and east.

Henry Yates Satterlee was a remarkable man and the more one reads of these early years of the life of the Cathedral Foundation the more convinced one becomes that beyond wisdom, he was truly inspired. It was his leadership which insisted upon the Mount Saint Alban location, not only in the face of inadequate, even non-existent funds for its purchase, but against the advice of many persons who believed this remote hill was fit only for a temple in the wilderness which would remain unknown and unused by the residents of the city below.

In 1901, a year after the National School for Girls, made possible by generous gifts from Mrs. Phoebe A. Hearst, had been erected at the northwest corner of the property and opened to students as the first Cathedral institution of learning, Bishop Satterlee wrote concerning the selection of the site:

"It has often been objected that the site chosen is too far from the crowded city for a cathedral. This point was carefully considered. . . . At the place where Massachusetts Avenue (already laid out as a 'broad thoroughfare running past the Capitol to the north west') crosses the deep gulf of Rock Creek there has been erected a massive stone bridge or viaduct with a roadway over it, half again as wide as any avenue in the city of New York, and an appropriation has recently been made by Congress to cover this whole street with asphalt, at least as far as Wisconsin Avenue. It is at the crossing of these two avenues that the Cathedral Close stands. In distance it is about as far from the Treasury Building as Westminster Abbey is from the Bank of England in London . . . and it is only twenty minutes drive from the White House, the present center of the city of Washington. Again, while Massachusetts Avenue is destined to be the street whereon residences of the wealthy are, and will be, erected, Wisconsin Avenue, on the contrary, is already being rapidly built up with houses which . . . are of an humbler class; and here as elsewhere, electric tram car lines are a new force in modern civilisation which develop new conditions of growth in large cities. Thus,

as it were, two tides of population are trending toward that neighborhood where the great cathedral will one day stand. . . .

"The Cathedral Close at present is covered with oaks and other forest trees. Where St. John's School once was, there are the remains of a garden in which stands a venerable box tree planted by Thomas Jefferson. . . ."

### Guild and N.C.A. Beginnings

Care of the grounds was already an important activity and the Cathedral Park Board came into existence shortly after the land was purchased. Of it the Bishop wrote. "This association is composed of ladies of Washington and other cities, and its object is the care, and improvement, and development of the Cathedral park . . . It has secured the services of Miss Beatrix Jones as landscape gardener, and has undertaken the work of laying out paths, building roads and fences, planting trees, and improving the grounds as fast as funds raised for this purpose will allow. The whole Cathedral Close is open to the public from sunrise to sunset; much has already been done to make the grounds more attractive, and the advantages of the situation are becoming more and more apparent with each successive year of care. The close, with its wonderful view from the Peace Cross, has become one of the attractions of Washington; and when Massachusetts Avenue is open in the spring of 1902, there will be broad street with asphalt pavement leading straight from Dupont Circle to the Cathedral grounds and the number of visitors will be correspondingly increased."

Not long after the Peace Cross service marked the purchase of the land, another phase of the Cathedral's life was introduced at the suggestion of George Wharton Pepper. This was the formation, in various cities, the first in his home of Philadelphia, of associations of "Committees on the National Cathedral of the Church." These were organized, with the consent of the respective bishops concerned, for the purpose of evoking "interest among all the churchmen of America in the Cathedral at the National Capital." In addition to this evangelistic effort, however, the committees went to work at once to raise funds to help pay the interest on the mortgage on the land. So successful were they that the interest payments were always made promptly and often an additional gift could be applied toward the principal.

While the Cathedral records seem to indicate that the years at the turn of the century were characterized for Bishop Satterlee entirely by efforts in behalf of the Cathedral Foundation, the diocesan records would not.



*The Cathedral Landmark*

Having selected St. Mark's Church in downtown Washington as his pro-cathedral, Bishop Satterlee had surrounded himself with a staff of five clergymen and a deaconess, with three or more lay leaders to conduct the evangelistic work which "will be the special sphere of effort for the Cathedral." He wrote, "While, in one aspect, the work which these are doing in various parts of the city can scarcely be described as Cathedral mission work until the Cathedral is built; yet, inasmuch as the bishop himself is the chief missionary of a diocese, and as the mission church of the bishop, where the bishop's seat is placed, is the natural center from which all such evangelistic efforts should flow, it will readily be seen that all this is, when viewed from another aspect, the evangelistic work of the Cathedral, moving on under the bishop, in advance of the Cathedral building itself; and this is in accordance with precedent. For centuries the least part of the work of a cathedral was that which was connected directly with the cathedral building itself."

As work throughout the diocese increased, the ministry of the coming Cathedral also expanded. The first open air service was held in 1901 and thereafter these

mission-type services were regularly scheduled. In 1902 the Little Sanctuary was erected to provide place for celebrating the Holy Communion and holding other Prayer Book services. Increasingly, the Cathedral Foundation and the plans for a great cathedral became known throughout the Church and the country and many notable gifts were received. Seventy dioceses throughout this country gave the Jerusalem altar, now the Cathedral's high altar, and for years it stood in the Little Sanctuary. This tiny chapel also sheltered the Canterbury pulpit, made of stones from the Mother Church of Anglicanism and presented by Archbishop Davidson.

With all the increasing demands on his time and energy, however, Bishop Satterlee was never free of the burden of debt represented by the mortgage on the Cathedral property. He wrote hundreds of letters; appealed to friends throughout the country; spoke whenever possible to explain the Cathedral idea and enlist support for it. But it was not until Thanksgiving Day in 1905 that a final magnificent gift of \$50,000 from Mrs. Julian James of Washington, made it possible to free the land debt and turn all energies toward the day when work could begin on the Cathedral building itself. The Cathedral landmark, which commemorates the clearing of the debt and the hallowing of the close, was also given by Mrs. James and set up on Ascension Day, 1906.

Hours of work on the part of the Bishop, his devoted Chapter, and many other friends had brought the Foundation to this point. The School for Girls was winning a distinguished reputation and had paid its own way since the beginning. Mrs. Harriet Lane Johnston had become so convinced of the rightness of the Foundation's conception of the Cathedral as a center of learning that she had provided generous funds for the establishment of a choir school, which, as St. Albans, opened in 1909. Continuing hard work and unshakable faith would undoubtedly, and in the not too distant future bring about the start of actual construction of a great cathedral.

Yet amidst all the pressures which had brought about these advances, together with the demands of his expanding diocese, Bishop Satterlee never lost sight of the need for undertaking this cathedral work only with a clear understanding of just what it was destined to do; just how it would best serve the expansion of Christ's kingdom on earth; just why and in what ways a cathedral church was needed.

And out of his constant thought and prayer on this

theme grew the tenets which guide and give value to the Cathedral today, even as they inspired the founders and builders and ministers of fifty years ago. Writing of "The Use and Work of a Cathedral," Bishop Satterlee used the words which have been so closely associated with Washington Cathedral through the years; "And when Christ called the Jewish temple 'a house of prayer for all people,' He set forth, then and there, the ideal of every church or cathedral which bears the holy name of His religion." And again, "A house of prayer for all people means not only a house of God where all people are welcome, but where all people can join in a service, in which while they pray with spirit, they pray with understanding also; not only a church where all the congregation sing praises with understanding, but a church which unites every congregation in every place, with people of God in all ages."

Writing of the relationship of parish church to cathedral church, he pointed out, "There are congregational needs, and needs which no single congregation can possibly meet—missionary needs, sociological needs, educational needs, which only a great mission church, like a cathedral, with its wider organization in missionary and educational departments, and its trained corps of specialists in historical, theological, and sociological knowledge, can satisfy . . . The least part of the work of a cathedral is that which is directly connected with the cathedral building itself. Here, that continuous worship is offered which is the inspiration of every effort and which sanctifies the motives of every worker; but the needs of Christ's growing Kingdom of Heaven on earth are the ever present theme of study. And the sphere of labor is the supra-parochial work of the whole diocese.

"Especially is that the case with the cathedral which is to take its stand in the Capital of our country . . . The Cathedral of Washington is undoubtedly destined to become a great missionary center. It will stand before all as an object lesson in itself, of the freedom of the Gospel. For a house of prayer for all people means a spiritual home to which men of every class, rich and poor, statesman, tradesman, and laborer, may come without money and without price, with the consciousness that it is their common Father's house."

For fifty years Washington Cathedral has grown, in wisdom as it adhered to and interpreted the teachings and hopes of its Founder Bishop; and in stature as other men and women caught his vision and helped toward the completion of the task he began.



## WASHINGTON CATHEDRAL 50TH ANNIVERSARY

### CONFERENCES

- March 29 - 31* *Economic Life Conference*—Leaders: The Very Rev. James Pike, Cameron Hall, and Arthur Flemming. Special service to conclude conference on March 31 at 11 o'clock—Preacher: The Rev. John C. Bennett.
- May 31 - June 2* *Nuclear Energy Conference*—Leaders: Dr. William G. Pollard, and Kenneth Nichols. Service concluding conference on June 2.
- October 11 - 13* *Conference on Education*—Chairman, Arthur Adams. Special service to conclude on October 13.

It is hoped that a fifth conference concerned with Freedom and Civil Liberties will be held in December.

### EXHIBITS

- February 13 - March 31* *Foreign Policy of the Nation and the Wordwide Mission of the Church.*
- April 13 - 25* *Needlepoint.*
- May 1 - June 14* *Gothic Architecture and Washington Cathedral History.*
- June 20 - July 13* *Haitian Paintings.*
- August 16 - September 6* *Modern Church Architecture.*
- September 10 - October 25* *Graphic Arts.*
- November 4 - December 26* *Modern Painting.*
- January 1 - February 1, 1958* *Liturgical Arts.*

An exhibit on Civil Liberties to be arranged by the Rev. Moran Weston, to be available December, 1957, for use in the Nave.

### MUSIC

- April 14* St. Matthew Passion
- April 19* St. John Passion
- May 24* Berlioz Requiem
- November* A special commissioned work by Leo Sowerby, American composer.

### SPECIAL SERVICES

- March 17* Gold Coast Service—Preacher: The Rev. James Robinson—11 a.m.  
Madeira School Choir—4 p.m.
- March 31* The Rev. John C. Bennett—Preacher at concluding service (11 a.m.) of Economic Life Conference.  
Evensong—All Musical Service—4 p.m.
- April 28* Evensong—4 p.m.—Naval Academy Choir.
- May 5* Pre-convention Service—4 p.m.—Preacher: Bishop Dun.
- May 12* Special service for American Institute of Architecture Convention, 4 p.m., Century College Choir.
- May 19* Red Cross Special Service—4 p.m.
- May 26* Massing of the Colors—4 p.m.
- September 29* A special 11 a.m. service. Order of Service led by former Dean John Wallace Suter. Preacher—Bishop Powell. Special preacher 4 p.m. service, former deans and canons in attendance, diocesan clergy and others participating.

## *The Cathedral Age*

THE PULPIT REDISCOVERS THEOLOGY:  
Theodore O. Wedel; Seabury Press, Inc., New York,  
1956. 181 pp. \$3.50

GOD'S WORD TO HIS PEOPLE, by Charles Duell  
Kean; Philadelphia, 1956, The Westminster Press;  
\$3.50, 187 pages.

For those of us who can remember George Craig Stewart, former Bishop of Chicago, no greater tribute to his enduring influence upon the preaching of the Episcopal Church could be offered than this book by Canon Wedel. The several chapters were first presented as memorial lectures at Seabury Western Seminary, but have by no means lost, in book form, the fervency and directness that we have come to know in Canon Wedel's usual form of public address. They speak directly to the heart not only of the preacher but of the layman, of a great and tragic neglect that has grown in our understanding of the place of the Bible and historical Christian thought in the message of the pulpit today. It is widely confessed within the Episcopal Church that though our worship is steeped in biblical selections and references, they have become formal liturgical acts rather than the direct source of our knowledge of God. As a result, our ignorance of Scripture is appalling, and we fall easy victims to the usual cynical attacks on the validity and authority of Christian dogma.

A quick reading of Canon Wedel's thesis might lead one to feel that he has overstated his case. There immediately arises in our minds the picture of many sturdy churches and many rather unpleasant people who have made much of their knowledge of the Bible and their loyalty to hard-set dogma. A re-reading of Chapter III, "A Clue to Biblical Theology," which is the key to his thoughts, will set it right, and any doubts that we might entertain regarding the effectiveness of his plea. The Bible deals with one problem alone—that of relationships. In contradiction to much that has passed for "biblical theology," with its speculations and propositions, the writer describes the saving Gospel as the means whereby the covenant relationship is established between God and His people. This is the open road for pastor and preacher, for it is in this area that we are most at home. From this angle all the great doctrines of the Church, so stultifying and even horrible to many in our day, take on new life and meaning, when we see in them the light that can guide us on our way to closer communion with the Father and with one another. For those who still fear that there is a tendency to retreat into a dead biblicism, the final chapter, "A Community of Faith—Agent of Salvation," is sufficient to allay our

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The readers of *The Cathedral Age* may remember an article written by James Reston in *The New York Times* several Christmas ago. It consisted of some reflections on the quiet and strength and dignity of the representation of Christ's birth in the festival services on Mt. Saint Alban. The solemnity of the Cathedral made a deep impression as it towered over the little hills of Washington where the might of kings and kingdoms are daily concerns. So might have stood the Temple in Jerusalem where the tender seeds of subsequent civilizations were nurtured. In his book *God's Word to His People*, Charles Kean throws light on that period of reconstruction and sifting associated with the building of the Second Temple in which the relation of the written word to the faith community—the Bible to the Church—was firmly constituted.

This book is no ordinary "rehash" of the Bible. The Rector of Epiphany Church in Washington (himself a former newspaper man) presents the "shape of the news" out of Jerusalem in the centuries just before the time of Christ. He sees the whole biblical record in its present form as an audacious effort on the part of a group of dedicated men to order their common life in response to the unfailing love of God. But there is more here than another approach to the divine-human encounter. The author pin-points the specific effort to construct a repentance inspired, ideal commonwealth, as the passionate concern of those who developed the cult of Judaism and distilled its essence in the elaborate provisions of the Torah.

In view of the fact that the Second Temple was destroyed as was, indeed, a third temple, and the Jews were scattered over the face of the earth, the effort to center an ideal society in the temple was a failure. But it was a creative failure because it resulted in the development of a synagogue and Torah-centered life which preserved Judaism and prepared the ground for the new fruit of Christianity.

This study by Charles Kean brings into focus the centrality of Covenant in understanding the dynamic relation of the people of God and the Word of God. At the heart of Covenant there is a relationship sustained in personal terms through historical event. When

(Continued on page 36)

## Two New Members Named to Cathedral Chapter

Bishop Dun has announced the appointment of two new members to the Washington Cathedral Chapter, the governing board of the Protestant Episcopal Cathedral Foundation.

Mrs. James H. Douglas, wife of the Undersecretary

them as dirt digger and transplanter), Mrs. Douglas has served the Cathedral as a member of the board of trustees of the National Cathedral Association, and a member of the Building Committee.

Born in Delaware, Mrs. Douglas has lived in several states, and now resides in Georgetown, where she is a partner of Garden House, Inc., and a well known consulting landscape architect. Her chief interests, besides gardening, are cooking and music, and she is secretary of the newly formed Opera Society of Washington.

Mrs. Douglas has two sons, Lt. James K. Donaldson



*Mrs. James H. Douglas*

of the Air Force, is well known to many persons associated with the Cathedral, particularly those whose interest has centered in the gardens and grounds of the close. As chairman of the garden committee of All Hallows Guild for several years, she has been responsible for a large part of the beautifying programs carried out recently, and most notably, has been instrumental in planning and raising funds for, the setting of the George Washington statue to be placed this year on the plaza at the foot of the Pilgrim Steps. In addition to her many hours of work for the gardens (many of



*Robert B. Anderson*

## *The Cathedral Age*

of the U. S. M. C., and Henry T. Donaldson, U. S. N. R., a student in oil geology at the University of Texas, and a daughter, Mrs. Ann D. McQuade of New York City; as well as four stepsons, James H. II, Lt. Robert S. of the U. S. Air Force, John B. and David S. Douglas.

Mrs. Douglas takes the seat on the chapter recently vacated by Mrs. Montgomery Blair, resigned.

Succeeding Judge Luther W. Youngdahl, resigned, is Robert Bernerd Anderson, who like Judge Youngdahl, is not a member of the Protestant Episcopal Church, but is active in the affairs of his own denomination, in this case, the Methodist Church. He is president of Ventures, Ltd., a Canadian holding company.

Born in Texas, Mr. Anderson was educated at Weatherford Texas College. He received the LL. B. degree from the University of Texas in 1932, and holds the LL. D. degree from McMurry College and Texas Christian University. He also has a Litt. D. degree from Midwestern University in Texas. He was married in 1935 and has two children, James Richard and Gerald Lee.

Mr. Anderson's career in the law started in 1932

when he was admitted to the Texas bar and began practice in Fort Worth. That same year he was elected to the Texas legislature and since that time he has devoted much of his skill to serving his state and nation. Among the positions he has held are assistant attorney general of Texas, state tax commissioner, state racing commissioner, director of the Texas Unemployment Commission, and a member of the state Tax Board. In 1952 he served as Secretary of the Navy and for the following year as deputy Secretary of Defense.

He is a past president of the Texas Mid-Continent Oil and Gas Association. His directorships include Northwest Broadcasting Company since 1944, Southwestern Bell Telephone Company, deputy chairmanship of the Federal Reserve Bank of Dallas, and Texas director of the Vernon Times Publishing Company and the Vernon Transit Company. His home is in Vernon, Texas.

In 1951-52 Mr. Anderson was chairman of the state board of education. He is presently president of the Vernon board of education and a director of Texas Wesleyan College.

## **The Cathedral Chapter**

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# Washington Cathedral Chronicles

## 'Tommy' Clark Dies

Thomas J. Clark, whose life for thirty-seven years was dedicated to the beautification of the Cathedral Close and the particular care of the herbs which give the Herb Cottage its name, died December 9 in the District General Hospital in Washington at the age of 62.

Born in Philadelphia and orphaned as a boy, Thomas Clark grew up in a Roman Catholic orphanage. During World War I he served as an orderly in the Episcopal Hospital in Philadelphia, working primarily with servicemen. In 1918 he went to Washington and found employment there in the domestic department of St. Albans School. Very shortly thereafter his innate love of growing things and his loving skill with them, helped him to transfer to the Cathedral grounds force and for the next two decades he worked to transform the Cathedral grounds, particularly the Bishop's Garden, into the beauty spot it is today.

When the Herb Cottage opened in its present quarters "Tommy" was transferred to it to serve as the custodian of its special wares. Hundreds of visitors and customers knew his welcome and learned from his self-taught lore.

In 1955 "Tommy" retired and to those who knew him so long, the Herb Cottage and gardens have never been quite the same.

\* \* \*

## A Christmas Gift

Shortly before Christmas a member of St. Andrew's Ukrainian Orthodox congregation, which worships in the Chapel of St. Joseph of Arimathea in the Cathedral, called upon Dean Sayre to announce that members of the congregation wished to give him a Christmas present in the form of singing Ukrainian carols at the Deanery. The Dean suggested that it would seem very selfish of him to limit such a unique gift to his family and asked

if the choir would be willing to share their songs with some of the worshippers in the Cathedral.

It was accordingly arranged that the little choir of twelve voices would sing at the 4 p.m. service on Christmas afternoon. The service was well attended, with many family groups in the Cathedral congregation, and these persons had the joy of sharing the ancient beauty of the Ukrainian carols. The singing replaced a sermon, and was unaccompanied. In introducing the choir, Dean Sayre pointed out that Christ's family has many branches, but all are one in Him, illustrating this statement by mentioning the four different branches which worship, often simultaneously, in the Cathedral, with differences of custom, but oneness of faith.

At the conclusion of the singing Dean Sayre stood again to say that there was another variation, in addition to the different date of the observance of Christmas, which characterized the Orthodox churches and this is the "Kiss of Peace" in the Orthodox liturgy, an ancient Christian form lost to Western Christianity. He then asked the pastor of St. Andrew's congregation, Father Warvariv, to demonstrate the "Kiss of Peace" with him, and this the priest did, coming forward from the congregation, and performing the act with a graciousness which, in Dean Sayre's words, "vividly expressed the friendship of Christian people on Christmas Day."

\* \* \*

## Memorial Dedicated

Dedication of the Forbes Memorial Gate took place in the Cathedral at 4 p.m. January 31, with Dean Sayre officiating at the brief ceremony following the regular service of evensong. The beautifully wrought iron gate was given in memory of Allan Forbes, former president of the State Street Trust Company, Boston, by his widow and friends. Mrs. Forbes has for many years been a leading member of the National Cathedral Association and served several terms on its board of trustees.

## The Cathedral Age

The design of the gate incorporates the Scotch thistle symbolizing Mr. Forbes' ancestry, a shepherd's staff, and handsomely wrought dolphins suggesting his lifelong interest in the sea. It was made by the Fred S. Gichner Iron Works of Washington, one of the few firms still employing artisans skilled in the medieval traditions of this craft. The gate is located at the entrance to the stair turret on the west side of the south transept.

\* \* \*

### Glee Clubs Concert

The glee clubs of the National Cathedral School for Girls and St. Albans School for Boys, directed by Richard W. Dirksen, associate organist and choirmaster of the Cathedral, in company with members of the National Symphony Orchestra, presented their late winter concert in Proctor Hall late in February. The program, more diverse and difficult than any previously undertaken by these choral groups, included the Washington premiere of "Sketchbook of Animals," a new work for string orchestra, piano, percussion, celesta, and chorus by the contemporary English composer, Thomas Pitfield. The major work presented was "My Heart Is Inditing" the coronation anthem for strings, organ, and eight-part chorus, written by Henry Purcell for the coronation of James II.

Proceeds of the concert are used for the continuing program of the glee clubs. Over a period of three years, the group, together with the Players' Club, the Cathedral schools' dramatics club, has contributed well over \$1,000 for the improvement of the Whitby Hall stage and lighting.

\* \* \*

### Chapter Member Dies

Washington Cathedral, and most particularly St. Albans School, lost a diligent and devoted friend when Maurice K. Heartfield of Washington died. The funeral, held in the crossing of the Cathedral on January 28, was conducted by Bishop Dun, assisted by the Rev. Charles Martin, headmaster of St. Albans, and the Rev. Albert H. Lucas, former headmaster. Both served with Mr. Heartfield on the Cathedral Chapter.

Mr. Heartfield was president of Melvern Dairies, Inc., and former president of Melvern-Fussell Ice Cream Company. He was a director of the Riggs National Bank and of the International Association of Ice Cream Manufacturers.

In 1947, a year after his son, Maurice, Jr., was graduated from St. Albans School, Mr. Heartfield was elected to the Board of Governors. From 1949 to 1952 he was

chairman of the board, and at the expiration of his term was named the Chapter delegate to the school board. His association with the school was a very close one—in the words of one of his associates, "He worked like a dog" for it, and his loss will be most keenly felt.

Besides his son, Mr. Heartfield is survived by his wife, and a daughter, Mrs. Charles K. West, Jr.

\* \* \*

### New York's Bishop Honored

The Rt. Rev. Horace William Donegan, D. D., Bishop of the Diocese of New York, was named an honorary Commander of the Order of the British Empire by Queen Elizabeth of England in the New Year's honors list. Bishop Dun of Washington received this honor from Her Majesty in 1953. Both bishops were so honored in recognition of the service their cathedrals have rendered to British subjects living in this country.

\* \* \*

### Hamilton Anniversary

The 200th anniversary of the birth of Alexander Hamilton was observed at the Cathedral on January 13 at the afternoon service. The preacher was the Rev. Alexander Hamilton of St. Paul's Church, Norwalk, Connecticut, a direct descendant of the early statesman.

Music for the service was augmented by the singing of the Mary Baldwin College glee club, which did *In Natali Domini* and *Psallite Unigenito* by Praetorius and *Three Sacred Choruses*, Op. 37 by Brahms.

\* \* \*

### Canon Installed

The Rev. Frederick H. Arterton, associate warden of the College of Preachers, was installed as a canon of Washington Cathedral at evensong on February 10 by Bishop Dun. Canon Theodore O. Wedel, warden of the college, was the preacher.

Canon Arterton joined the Cathedral staff in the fall of 1956. For the three years prior to that time he served as rector of All Saints Church in Chevy Chase, Maryland, and for eight as rector of All Saints in Belmont, Massachusetts.

\* \* \*

### Dean's Widow Dies

The death of Sallie Hews Phillips, widow of the Very Rev. ZeBarney T. Phillips, dean of Washington Cathedral 1941-1942 and chaplain of the U. S. Senate 1927-1942, occurred on February 10 after a long illness, at her home in Washington. Services were held at the Church of the Epiphany, where her husband was rector before his election as dean of the Cathedral, and interment was in the Cathedral with her husband.

# Needlepoint Report

Every day is like Christmas in Mrs. Kevin Keegan's office at the Cathedral. The morning mail brings parcels from all over the United States and like excited children we cut the string, tear off the paper and see the finished pieces of needlepoint, so beautifully designed and so exquisitely worked. I wish that more of you lived nearer Washington so that you could share this thrill with us.

As of February 1, we have received the following:

Diocesan seals—Colorado given by Mrs. William Greve, worked by Mrs. Emery Smith; Idaho, given and worked by Mrs. Ray Atherton, who, acknowledges every piece of needlepoint received; Newark, given and worked by Mrs. Peter Frelinghuysen, Missionary District of Alaska, given and worked by Mrs. H. M. Adinsell; New Jersey, given and worked by Mrs. Paul Moore; Louisiana, given and worked by Mrs. L. M. C. Smith; Indianapolis, worked by Mrs. Robert H. Sherwood, given by her family in memory of her husband; Fond du Lac, given and worked by Mrs. Chester D. Shepard; Oregon, worked by Miss Alvis Peete, given by Bishop Benjamin D. Dagwell of Oregon.

St. John's Chapel kneelers, given and worked by Mrs. F. Huntington Babcock; High Altar cushions, given and worked by Mrs. Charles Hook II, Mrs. George M. Humphrey, Mrs. F. M. Thayer. Sedilia kneeler, worked by Mrs. James Marshall.

The list of Bethlehem Chapel kneelers that have been received recently have been worked by Mrs. H. Irving Pratt, Mrs. B. Brewster Jennings, Mrs. Henry C. Taylor, Mrs. E. Eugene Holt, Mr. Hunter Gault, Mrs. W. D. Dana, Mrs. Marshall Green, Mrs. H. S. Read, Miss Mary Waesche, Mrs. George Page, Mrs. Alfred Rankin, Mrs. Bayard Warren, Mrs. Robert Winthrop, Mrs. Etienne Broegner, Miss Elsa Decker.

All these articles and hundreds more will be exhibited in the crypt of the Cathedral from April 13-25 from 11 until 5 o'clock, Maundy Thursday until 9:00 P.M.

We sincerely hope that all finished work will be in our hands by March 1 for after that date it is not possible to have it mounted in time for this display.

Already in use are the four sets of markers made for the Cathedral lectern by C. J. Hurlbut of Bethesda. Mr. Hurlbut not only designed the markers, a set for each season of the Christian year, but also worked them.

Following the exhibition and in connection with the



*Needlepoint for the cushion and kneeler for the Dean's stall is completed and in place. The background is blue; the border design done in red; and the designs are worked in gold and white.*

celebration of the 50th Anniversary of the Cathedral, the needlepoint will be moved to its permanent places and dedicated on May 8 and 9.

Mrs. Curtis Munson is chairman of the exhibition and the following committees have consented to assist her: publicity, Mrs. Sherman Adams, chairman, Mrs. E. Dent Boyer and Mrs. Signourney Thayer; program, Mrs. Edwin Graves; display, Mrs. George Humphrey, honorary chairman, Mrs. Gates Loyd, chairman, Mrs. Peter Frelinghuysen, Mrs. James McM. Gibson, Mrs. Raymond Cox; Mrs. Benjamin Thoron and Mrs. D. S. Johnston; lighting, Mrs. Donald McCall; hostesses; Mrs. John B. Hollister, chairman, Mrs. Laurance Robbins and Mrs. Francis duPont; identification of needlepoint, Mrs. Warren Ege and Mrs. Theodore Dominick; Liaison with N.C.A. for 50th Anniversary dinner, Mrs. Arthur Fowler.

ETHEL GARRETT

## 'Happy Birthday, Dear Cathedral'



Ankers Photo

As the Cathedral opened its observance of the 50th Anniversary Year with a special service on January 20 highlighting the first of the anniversary conferences for national leaders, students at the National Cathedral School for Girls joined the celebration by having an enormous birthday cake, complete with a "Happy Birthday" inscription in the frosting and 50 lighted candles.

Dean Sayre attended the party and cut the first piece, following which ceremony members of the Missionary Board, a group representing all school organizations and grades, sold pieces of the cake to their classmates. They realized \$100 and this amount has been contributed to the 50th Anniversary Building Fund of the Cathedral.

### *Prayer for the Building of Washington Cathedral*

**O** LORD Jesus Christ, who has taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten

the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. *Amen.*



## Anniversary Service

(Continued from page 4)

There is a sense in which we must probably agree that a nation is bound to be self-centered. Those who comment candidly on international relations commonly say that of necessity nations are largely guided by what they take to be self-interest. Nations can hardly be expected to reach the level of radical self-sacrifice which is reached by rare individuals. But a nation that considers only its own self-interest will surely conceive that interest too narrowly. In a world where the interests of nations—economic, political, military—are so interlocked, where even the strongest greatly needs dependable friends, the interest of a single nation cannot be isolated. Even the nation needs to heed the word: "He that loseth his life shall find it." Our national interest must be defined in terms broad enough to include the rights and hungers and hurts of other nations and peoples, including those we now count as hostile. To be delivered from self-centeredness is a condition of national salvation.

To see our nation under God can deliver us from self-righteousness. That is not our failing alone. It is a universal human failing. We men have a pressing need to feel virtuous and even morally superior to those who trouble us. Our Russian fellow-men, who might seem to have a philosophy that would free them from moral considerations, have a way of being fanatically self-righteous in their international pronouncements. But our business under God is to look for the beam in our own eye. There seems to be something in our tradition that calls upon our spokesmen to adopt a very lofty moral tone even when we are quite obviously and perhaps rightly guided by what we take to be our own best interests. Our spokesmen, of whatever party, seem to feel that we must repeatedly announce our virtue to the world and to ourselves. It is well known that other people grow somewhat weary of this. But deeper than that, there is much in the Bible to tell us that the truest virtue is unself-conscious and that virtue is most likely to shine when unannounced.

Finally, to see our nation under God can keep us mindful that with all our power we are not the masters of the world. There are many things we think need doing which we do not have the power to do. When we have made our best forecasts it often turns out that the unexpected results of what we do are more important than the expected ones. Even when our Central Intelligence has done its best we still do not know with full assurance what tomorrow will bring. The ways of God in human history are full of mystery and surprise.

To know the limits of our power can help us to tread softly, without too much assurance that we can control the future. To trust that future to God is the only way to possess a quiet heart.

If we are granted grace in our hearts and minds to see and keep our nation under God, we shall not be saved from the perplexities of our disordered world. We shall still have to make hazardous decisions. We shall not be assured of success. We shall not be guaranteed against disaster. But beyond the outward fortunes of our nation there is always the deeper issue of what happens to the spirit of our people in the strains of history.

The one to whom we owe that phrase—"This nation under God"—could use it without being exposed to the suspicion men often feel for the public piety of rulers. Though Abraham Lincoln was not at ease with the dogmas of the churches, he not only bent his long, long, ungainly legs in prayer; his spirit was a bowed spirit. He never wholly forgot that he and this nation were under God, and that God's judgments and God's ways might be different from his. From that brooding sense of the presence of the One who is always above he drew humility of heart and patience in adversity and the power to maintain his charity in the face of much provocation.

## Monumental Printing Company



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## 'The Saving Person' Reviewed

(Continued from page 9)

"Because He wholly trusted the love of the Father who claimed Him, He trusted the promises of that love. And whenever He saw in the passing days anything which answered to the love of God—an act of true penitence or faith or mercy—He was assured that God had laid hold of this and would have it in His keeping forever. Because He wholly believed that the love of God overrules all the passingness of time, He was confident that at the last God would sift and lift up into His kingdom all that is dear to His love and cast away all that betrays and dishonors it. So it was that the light of the eternal lighted with glory His little passing time."

This little book, the core of which was delivered in 1956 as the Lyman Beecher Lectures at Yale University, in timely clarity and vigor, proclaims the Christian Faith, that in the cultural Lent and Passiontide of our century, we can still trust and rejoice: for the God who triumphed over death beckons us to share the resurrection of His Son, the Saving Person, and calls us with Him to the newness of life that is for everlasting.

A. L. Kershaw  
Francetown, N. H.

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## 'God's Word to His People'

(Continued from page 28)

faith and Covenant meet the people of God know who they are and where they are going!

"Blessed be the Lord God of Israel;  
for he hath visited and redeemed his people. . ."

The author of *God's Word to His People* makes it clear that despite the assaults of political failure and the rigidity of law, the Covenant remains as the source of renewal in the faithful.

The technical evaluation of this work must be left in the hands of biblical theologians. As a finished product it is but another indication of the amazing versatility of the author. As one who is concerned with the communication of biblical theology and man's freedom, I say

"amen" with thanksgiving for the main thesis, while I have some misgivings about the use of secular terms. Somehow, biblical religion and the words "ideal commonwealth" just don't seem to mix. The problems of political and economic concern, war and injustice, were secondary for the Hebrew to the Kingship of God in man's life and history. It seems inconsistent with the Hebrew mentality to picture them as political planners and theorizers. For them God's action is *in* and *through* the concrete events of history which defy planning. But Charles Kean is on solid ground when he pictures the efforts of the Second Temple lawmakers to apply the lessons of history in a highminded conception of a total cultic life. In practice that creation proved itself to be a "portable," "life-carrying system." In this way history itself laid the plans for Him who came not to destroy the law but to fulfill it.

Charles R. Stinnette, Jr., Associate Professor of Practical Theology and Associate Director of the Program in Psychiatry and Religion, Union Theological Seminary



*Children's Chapel*

Marble flooring here, as well as in many other sections of Washington Cathedral, was executed by the

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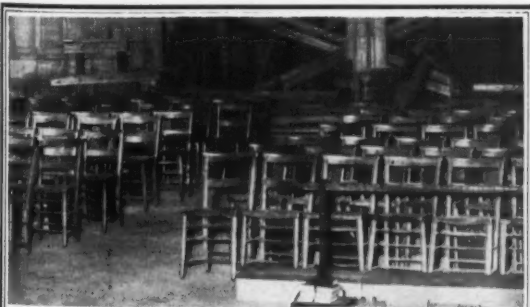
## Source of Renewal

(Continued from page 21)

Association to come to the Bishop's Garden and discuss the possibilities with us. The result of the conversation that morning, sitting on a bench in the rose garden in the spring sun, was very interesting. The young man from the Veterans Association had lost his eyesight, most of his sense of smell, although he could smell the boxwood, and a great part of his ability to taste, because of a mortar explosion during the war. What he said to us was that handicapped persons did not want to be put in a special class, to be set apart from other people. They wanted to be treated as normal human beings, working perhaps more slowly and laboriously, but still able to share in the beauty, or the hardships of life. He said as he left us, "We would like to come to this garden because it is fragrant and beautiful for all people, not just for us."

Aren't we all handicapped in a sense by our own human failings? And do we not all need to renew our strength through faith and belief in God's love? Perhaps one of the messages that the Cathedral has for us is written in the inscription on the gates at the entrance to the garden:

"They shall enter into peace, that enter at these gates."



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## Canon Monks, Builder

(Continued from page 11)

library committees and is on the governing board of Beauvoir School. He is chairman of the Bement Foundation Scholarship Committee of the Diocese of Western Massachusetts, a trustee of the Lenox School and is also on the board of the Family and Child Service Association. In the Diocese of Washington he has served on the Board of Examining Chaplains and with the Department of Christian Social Relations. As vice chairman of the editorial board of the Department of Christian Education of the National Council, for nine years, he helped lay the foundation of the new church school curriculum.

Like the star member of an athletic team, Canon Monks moves about among the Cathedral office workers, stone carvers and school faculties, encouraging and inspiring them by his own example to their best efforts. Asked once if he thought that the Cathedral would be completed in our time he replied, "It does not seem likely although it is, of course, quite possible. Frankly, I am so glad to be here while it is in the process of construction. Sometimes," he continued, "when I become impatient at the slowness of our progress, I stop and think that perhaps, after all, we should allow future generations some of the fun we enjoy."

Despite this generous thought for the future, Canon Monks will undoubtedly continue to promote building operations. As the Cathedral walls rise toward ultimate completion, he will certainly be remembered as one of those "living stones of service" who have, by their tireless devotion, added strength and meaning to the structure.

## Foreign Aid Conference

(Continued from page 5)

and Mr. Stassen, Presidential assistant, were Thomas K. Finletter, New York lawyer; Dr. O. Frederick Nolde, director of the Commission of Churches on International Affairs; and Willard L. Thorp, professor of economics at Amherst College.

Participants included Eugene E. Barnett, general secretary of the National Council of the Y. M. C. A.; Roy Blough, professor of international business at Columbia

University; Ralph J. Bunche, undersecretary, United Nations; Alford Carleton, American Board of Commissioners for Foreign Missions; Dr. Carpenter, executive secretary of the National Council of Churches of Christ; Marquis Childs, journalist; Harold E. Fey, editor of *The Christian Century*; Arthur S. Flemming, chairman of the Defense Mobilization Board; Margaret Forsyth, Foreign Division, Y. W. C. A.; William Foster, Olin Mathieson Chemical Corporation.

Also, Alfred J. Hotz, professor of political science, Western Reserve University; Senator Hubert Humphrey; Walter Lippmann, columnist; William A. Loos, executive director of the Church Peace Union; Henry R. Luce, *Time-Life*, Inc.; Francis P. Miller; Paul H. Nitze, president of the Foreign Service Educational Foundation; C. Arild Olsen, Division of Christian Life and Work; the Rt. Rev. G. Bromley Oxnam, Methodist Bishop of the Washington area; Don K. Price, vice president of the Ford Foundation; James B. Reston, *New York Times* Washington correspondent; Charles H. Smith, associate director, National Council of Churches; Philip W. Thayer, dean of the School of Advanced International Studies, Johns Hopkins University; and Francis Wilcox, assistant Secretary of State.





## St. Peter's, Berkhamsted

(Continued from page 17)

to repair the inevitable ravages of time and a complete overhaul is being carried out at great cost.

I have to acknowledge gratefully much information



The disalignment of the chancel, St. Peter's Church, shows clearly in this photograph taken from the nave. The oak screen is fourteenth century work, but the painting of the Ascension is late nineteenth century.

derived from two books "The History of Berkhamsted" (1883) by J. W. Cob (Nichols & Sons) and "Berkhamsted St. Peter" (1923) by R. A. Norris (T. W. Bailey) and to thank the Clunbury Press and Messrs. T. W. Baily of Berkhamsted and Messrs. H. Coates of Wisbeck for their kind permission to reproduce photographs.

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# The National Cathedral Association At Work

## Annual Meeting

The annual meeting for 1957, designated as the 50th Anniversary Meeting, will be held May 8 and 9. Tentative plans for the two days call for the opening service of Holy Communion to be held in the great choir of the Cathedral on Wednesday morning; followed by dedication of the needlepoint which has been placed in various Cathedral chapels. Following lunch at the College of Preachers, delegates and guests will be invited to go on guided tours of the Cathedral and to attend evensong. The 50th Anniversary subscription dinner will be held at the Sulgrave Club that evening.

A business meeting for delegates (regional chairman or her authorized appointee) will be held Thursday morning, and additional guided tours will be planned for this period. Lunch at the college will be followed by a membership report meeting, open to all N.C.A. members and needlepointers, at 2 o'clock in Whitby Hall.

All guests will be invited to remain in Washington for the annual Flower Mart which is to be held on the close the following day, May 10.

The many conferences being held in observance of the 50th Anniversary Year make it impossible for the College of Preachers to offer to house N.C.A. members this year. A list of hotels, with prices, has been sent to all chairmen, with the suggestion that reservations be made as soon as possible.

\* \* \*

## Trustees Meeting

The annual meeting of the N.C.A. board of trustees will be held on May 7. The agenda will call for action on the study being made of N.C.A. work in the light of the general study underway on all phases of the Cathedral's life and work in connection with the 50th Anniversary Year, with a view to reassessing values and planning for the next half century.

The semi-annual meeting of the board, held in November, was attended by Bishop Dun, Dean Sayre, Mr. David Finley, Mrs. Carroll Perry, Jr., Mrs. Houghton Metcalf, Mrs. Blaise de Sibour, Mrs. Bedford Moore, Jr.,

Mrs. Charles E. Coates, Mrs. James Douglas, Jr., Mrs. Irving Warner, Mr. E. R. Finkenstaedt, Mrs. F. H. Thompson and Mrs. Kevin Keegan.

\* \* \*

## Magazine Articles

The attention of N.C.A. chairmen is called to the assistance they can find in publicizing the Cathedral by using some of the articles recently published in national magazines. This material should be particularly useful in connection with the membership drive, March 17-April 17.

The November 24 issue of *Presbyterian Life* has a wonderful article on the Cathedral, along with some beautiful colored pictures. *The National Geographic* shows a picture of the Easter service in its article on Washington, in the January issue. *The Episcopal Church News*, in its issue of January 20, has devoted practically the entire issue to the Cathedral. This is a valuable fund of information and we hope to be able to send it to all N.C.A. chairmen so they will be able to make use of the information in it for their membership drives.

\* \* \*

## Choir to New York

Mrs. Ward Melville, regional chairman for South-eastern New York, is handling a large part of the arrangements being made for an appearance of the Washington Cathedral Choir in New York City. The choir will sing at evensong, at 4 p.m., in St. Thomas' Church, Fifth Avenue at 53rd Street, on May 12. Working with Mrs. Melville is William Self, organist and choirmaster at St. Thomas'.

\* \* \*

## Active Missouri Chairman

Mrs. R. H. Kiene, regional chairman of Western Missouri, writes that she went to the Southern District meeting (a distance of 326 miles) primarily to look for some new parish chairmen. She showed the Cathedral slides and sold some memberships, as well as interested another parish in having a Cathedral table at its bazaar.

Mrs. Kiene is planning to give a talk at several men's

groups and she says, "I have shown the slides at the men's meeting and they were most interested and responsive and will take out a group membership." Mrs. Kiene feels that more people are becoming aware of the Cathedral through the showing of the slides. She has acquired twenty new N.C.A. members in a six months period.

\* \* \*

#### Slides Valuable Tool

Mrs. Robert L. Edgar of Arcadia, Missouri, chairman of the Woman's Auxiliary of the Southern Convocation, Diocese of Missouri, indicates that much interest was developed through the showing of the slides at the fall meeting. She sent in a check for the maintenance of the films and slides and for a group N.C.A. membership "as a means of expressing interest and appreciation."

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#### Parish Coverage Plan

Mrs. John Talbot, regional chairman of Western Massachusetts, sent in new memberships, including an auxiliary group membership "resulting from the program at St. Philip's Church in Northampton." Mrs. Talbot writes, "I have four more engagements to present the Cathedral program so should have a few more auxiliary group memberships soon." She is making every effort to present the program in every church in the diocese before May.

The fall executive committee meeting was held in Worcester starting with a luncheon before the business session. Area and parish chairmen attended.

\* \* \*

#### Activity in Ohio

Mrs. Edgar Everhart, regional chairman of Northern Ohio, has had many, many programs at which she has used Cathedral slides. Some of her winter engagements included: All Saints' Episcopal Church, Parma, Ohio; St. Paul's, Canton; Emmanuel, Cleveland; and Trinity Cathedral, Cleveland. As a result Mrs. Everhart has sent in twenty-two new memberships since the first of July and also sent money for several memorial stones and chairs.

\* \* \*

#### Memberships Renewed

Mrs. Houghton Metcalf, regional chairman for Northern Virginia, reported successful results from the N.C.A. table she planned for at the Middleburg Christmas mart. Mrs. William Seipp, area chairman for Middleburg, raised and dried the flowers which were arranged in containers purchased from the Herb Cot-

tage. These were so attractive that they were sold completely out, with the result that about \$350 was realized; 10 percent going to the parish church and the balance to the Cathedral. Mrs. Metcalf has had successful results also from her "pink slips" (unpaid memberships). She has written each of these members enclosing the pink slip, asking if they will renew their membership and if they do not care to do so would they please let her know the reason. She encloses a self-addressed, stamped envelope. Her results have been almost 100 percent.

Much interest was aroused by the Middleburg Needlepoint Exhibit for the Cathedral held last year. Mrs. Arthur A. Dugdale of Ashland asked for the Cathedral slides to show at St. Hilda's Altar Guild meeting at St. James' the Less, so that others might learn more about the Cathedral.

Mrs. Frank Johns, co-regional chairman for Northern Virginia, invited Mrs. Metcalf and Mrs. Seipp to Richmond in January to speak about the Cathedral and to show the garden slides to the Tuckahoe Garden group. The chairmen thought that it had been a very worthwhile meeting.

\* \* \*

#### Cathedral Speakers

Miss Dorothy Scott, of Baltimore, Maryland, one of the newest regional chairmen, has done a great deal of devoted work for the Cathedral in the short time she has held her position. With the help of Mrs. Thomas Cover III, they brought a group of 50 women to see the Cathedral. Later 100 women came to spend the day. They had a picnic lunch in the Cathedral library and although the day was rainy it didn't dampen the spirits of this wonderful group, who all want to return this spring. Miss Scott asked Canon McGregor to speak to a group of her parish chairmen, who attended the Woman's Auxiliary diocesan convention in Baltimore in February. She also arranged to have Canon Monks speak to an evening meeting of the English Speaking Union on the architecture and the building of the Cathedral. The N.C.A. is grateful to these very busy men who are always willing to find the time to talk to these various groups about the Cathedral.

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#### Newspaper Publicity

Mrs. Maurice Lackey, area chairman of Birmingham, Alabama, who conducts a column for *The Birmingham News*, called "The Scribblers," has given the Cathedral a great deal of publicity by writing about Mrs. Theo-

## *The Cathedral Age*

dore F. Randolph, regional chairman, and Mrs. Davis Roberts III, vice-regional chairman, for Alabama. Both of these women have been very active in their work for N.C.A. Mrs. Randolph planned an exhibit at the museum where seventeen pieces of finished needlepoint were displayed and Mrs. Roberts has been speaking to women's auxiliaries.

\* \* \*

### **Many Use Slides**

The following women have had programs on the Cathedral and either showed the slides or used the sound films: Mrs. Della H. Black, regional chairman, Central New York; Miss Louis Gridley, president of the W.A. of St. Michael's Church, Yakima, Washington; Mrs. John Kueck, Sandusky, and Mrs. Carl Kirchner in the Sandusky region of Ohio; Mrs. A. H. Haberland, regional chairman, Colorado; Mrs. Carl J. Farnsworth, Shepherdstown, Mrs. R. O. Rogers, Bluefield, and Mrs. Alan McCue, Clarksburg, West Virginia; Mrs. W. B. Kloppenburg, Manchester, Connecticut; Mrs. Edward D. Myers, Baltimore, Maryland; and Mrs. Walter F. Story, Jr., Suffolk, Virginia. There have been many requests for the early spring in preparation for the Spring membership drive. Sets to show during the drive should be reserved at once.

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### **Christmas Program**

Miss Sara Hower, area chairman of Pittsburgh, Penn., has been quite active showing slides and having meetings, including a program at St. Stephen's Church in Sewickley where she showed the slides at an auxiliary Christmas luncheon.

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### **Boston at Work**

The N.C.A. Committee of Eastern Massachusetts, headed by the regional chairman, Miss Margaret Emery, was responsible for obtaining the advertising for the program for the performance of Handel's "Messiah" which was held in Symphony Hall in Boston in December. This project entails a great deal of work but always brings a generous gift to the Cathedral.

\* \* \*

### **Mrs. Douglas Speaker**

Mrs. James Douglas Jr., wife of the Under Secretary of the Air Force, was asked to speak to the Wilmington, Delaware, N.C.A. meeting held at the home of the regional chairman, Mrs. Irving Warner. Although it was the worst weather of the winter, ninety women gathered to hear Mrs. Douglas give one of her inspiring talks on

the Cathedral. Not only is Mrs. Douglas a member of the N.C.A. Washington Committee, the Board of Trustees, head of the garden committee of All Hallows Guild and a member of the Cathedral Building Committee, but she has just been elected to the Cathedral chapter.

## **The Pulpit Rediscovered Theology**

(Continued from page 28)

fears. Here we have as meaningful and vivid a description of the doctrine of the Church as we could wish. If the eternal hope of the Christian is freedom from loneliness, then surely we see the place of the Christian community in any "plan of salvation." He speaks to the man in the pulpit of his responsibility and opportunity in these days. He addresses the man in the pew with equal directness, of his obligation to understand and live the faith. It is a book filled with wisdom and bristles with difficult tasks ably handled.

John Melville Burgess

Archdeacon of Boston  
Diocese of Massachusetts

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## Parroquia de Allende

(Continued from page 13)

of Macias and Cuadrante streets, a green cross in a glazed tile niche, dating from the 18th century, indicates that the house was the prison of the Holy Inquisition; one of the inquisitors, sent from Spain, Victorino de las Fuentes, owned the adjacent building.



*The Gothic spires of Parroquia in Mexico.*

The Inquisition and its questionable methods have vanished from San Miguel de Allende. In results it was not too effective; to this day, the countryside surrounding the town is dotted with "Calvarios de la

Conquista," built by the Chichimeca Indians with the approval of the Spaniards as a reward for political loyalty. After attending Roman Catholic ceremonies in the Parroquia or the fifteen or so other churches of San Miguel, the natives go to these little chapels to perpetuate their ancestral pagan rites, dating back to Aztec times.

Next time you visit our good neighbor to the south, Mexico, leave the Central Highway near Celaya and turn eastward towards the mountains, and you will discover an idyllic region, where time has left its historic deposit, but not the haste and tensions of our modern day. The cobblestones will lead you to the birthplace of Mexican independence; at the Sanctuary of Atotonilco you will see what some have called the most beautiful mural paintings in Latin America; and in San Miguel de Allende you will gaze in astonishment at a Mexican parish church inspired by Canterbury and Chartres rather than by Seville. And you will be thankful that you have left the beaten path of tourism for the narrower but more rewarding path of history.

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